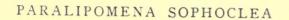


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PARALIPOMENA SOPHOCLEA

SUPPLEMENTARY NOTES ON THE TEXT AND INTERPRETATION OF SOPHOCLES

BY

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PREFACE

THESE notes were ready for publication a year ago, but were withheld in consequence of the illness and death of Sir Richard Jebb. This fact must excuse the absence of reference to recent criticisms, those, for example, of the veteran scholar, Mr. F. W. Blaydes.

Tragic fragments are quoted according to the second edition of Nauck's *Tragicorum* Graecorum Fragmenta (1889).

LEWIS CAMPBELL.

Alassio, December 1906.



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INTRODUCTION

I DESIRE to place on record, for what it is worth, my matured opinion on disputed points in the text and interpretation of Sophocles. These are fewer now than formerly, for English scholars, since the late Sir Richard Jebb, in his edition of the seven plays, by his rare faculty of exposition, by the fineness of his analysis, and an abundant copiousness of illustration, has placed the meaning of innumerable passages in the clearest light. It is a subject of sincere self-congratulation to me that a considerable portion of Sir Richard's commentary coincides with, and so corroborates, the views put forward in my edition (1871-1881), but I find on reconsidering both that, while I stand corrected in several places, there are others in which I adhere to my former view, and some also where I am now disposed to differ from both judgments.

The following notes make hardly any mention of the very numerous places in which Professor Jebb's views accord with mine. I am equally silent, where, as often happens, Sir Richard decides in favour of an interpretation which, in my more tentative method, I had put forward as the first of two or more alternatives. The points herein to be discussed are (1) those in which I now agree with Sir Richard Jebb against my former opinion: (2) those in which I adhere to the view expressed in my edition: and (3) the comparatively few places where, on further consideration, I have come to conclusions differing more or less both from his commentary and from my own. For the sake of brevity, in quoting from Sir Richard Jebb, I simply use the proper name, and in speaking of my own edition I refer to that of 1879 (vol. I.) and 1881 (vol. II.). I have also found it convenient to quote occasionally from the smaller edition—prepared by Dr. Evelyn Abbott and myself, as CA.

The famous saying of Cobet 'Commenta delet dies' may be applied, with at least equal truth, to the majority of conjectural emendations. At Florence in 1882, when desirous of verifying my collation, I had the honour of sharing the use of the Laurentian MS. with M. Pappageorg, who was preparing his notes upon the Scholia, and I was struck by his remark that the text of Sophocles appeared to him exceptionally sound, but that a few great errors had probably crept into it from a very early time. This view has been recently confirmed by the discovery amongst the Oxyrhynchus Papyri (I. xxii.) of a few lines of the Oedipus Tyrannus (375-385 and 429-441) in which there are two remarkable variants, and one manifest error (l. 376) which is found in all our MSS. The Papyrus is of the 5th century A.D., and the corruption is, therefore, not to be attributed to Byzantine scholarship.

In such cases, even a conservative critic must allow that boldness is not always to be censured as temerity. 'Good reasons must of force give way to better', and palaeographical arguments must sometimes yield to the requirements of the context. That is after all the final test. The 'ductus literarum' is an excellent guide. But the sources of error are varied and complex, and obvious causes may sometimes mislead. 'Opinio copiæ' is apt to be 'causa inopiæ.' General learning is of less account than an intimate acquaintance with the spirit of an author. One who possesses that may sometimes guess rightly, even if he fail to show how the mistake which he corrects originated.

It may suffice to adduce one instance of an emendation that was palaeographically faultless, but certainly not justifiable. In Aeschylus, Ag. 1172, $\epsilon\gamma\omega$ $\delta\epsilon$ $\theta\epsilon\rho\mu\dot{o}\nu vovs$ $\tau\dot{a}\chi'\dot{\epsilon}\nu$ $\pi\dot{\epsilon}\delta\omega$ $\beta a\lambda\dot{\omega}$, early scholars did not perceive that the intransitive verb is excused by tmesis of $\epsilon\dot{\mu}$ - $\beta a\lambda\dot{\omega}$; and Canter conjectured $\theta\epsilon\rho\mu\dot{o}\nu$ $o\dot{\nu}s$. This was printed by Hermann in his text, and gravely defended by Professor Kennedy on the ground that 'as a frantic prophetess she may use wild language.' But who does not now see the absurdity? The Cassandra of Aeschylus is not a Tilburina.

The printed text of Sophocles was fortunate in its beginning. The Aldine Editio princeps appears to have been based on the Venetian MS. 467, of the 14th century (V.3), containing all the seven dramas written in a very legible hand. The Codex in its present condition bears evidence of the printer's industry,

2. Emphasis. The desire to fix attention on what is prominent in thought, gives rise to various departures from the obvious or normal mode of expression-such as 'enallage,' 'hyperbaton,' etc. An epithet is transferred from the agent to the act or the emotion, etc. Where the Subject is important the active voice is preferred, although the passive would have been used in prose, and, vice versa, where the action is chiefly in question, a passive-sometimes impersonal- verb is chosen. Words that usually begin a sentence are postponed, in order to bring to the front that on which the stress is laid. And Sophocles, like other poets, sometimes excites attention by inverting the natural or logical order or relation of ideas (El. 782). See on this subject Schmidt's Shakespeare Lexicon pp. 1423, 4, (Grammatical observations, Section 14). An extraordinary situation is sometimes marked by a verbal contradiction (oxymoron). Whether in such passages as Aj. 195, 640; Phil. 1149; O.C. 1219; the application of the above observations has been stretched too far, is a point still admitting of debate.

Once more, a point not sufficiently considered, especially in emendation, is *parcimony* of emphasis. Much both of the strength and beauty of Sophoclean style depends on this. See, e.g., the conjectural emendations of *Trach*. 554, λυτήριον λύπημα.

The uses of negation and of antithesis are also affected by the force of emphasis. The familiar idiom in which the negation is strengthened by reduplication calls for no remark. But the rare instances in which a complex sentence introduced with a prohibitory $\mu\eta$ has an independent negation in a subordinate place may be accounted for by the strength of the primary negation pervading the whole $(O.C.\ 277.8)$.

3. The poets of the 5th Century enjoyed a degree of liberty in the choice and employment of words and phrases which was denied to the writers of Attic prose. Meanings could be suggested, through etymological and other associations, beyond the ordinary connotation of the vocables used. In particular, words culled from Epic and lyric poetry could be thus forged anew: see, for example, τηλύγετον in Eur. Iph. T. 828. And, as a consequence of this freedom, the same combination may have a different significance when recurring in a different context (e.g., οὐδ' ἀνίεσαν in O.T. 1277, O.C. 1608). Thus ἄκρας νυκτός may mean, according to the context, 'at dead of night,' or, 'on the verge of night.' Verbs commonly intransitive may have an active or causative sense: e.g., βαίνειν πόδα in Eur. El. 94, 1173.

¹ In Tragic Drama I quoted a sentence from Prof. Huxley's Hume:—
'No event is too extraordinary to be impossible.' The following examples are still more recent. Lord Kelvin in his obituary notice of Prof. Tait (Transactions of R. S. E.) observed 'I cannot say that our meetings were never unruffled.' And in the Times article on the Anglo-Japanese Alliance (March 22, 1905) these words occur:—'Few things are too valuable not to be sacrificed on the altar of money-getting.'



ANTIGONE

1

- Obs. 1. As I have elsewhere remarked, the apparent anomaly by which the burial of Polynices precedes the attempt to rescue Antigone, is explained by the character of Creon. The change in him is produced not by any compunction on account of Antigone, nor by any apprehension of the real danger to Hæmon, but simply by the superstitious fear which Tiresias has awakened, that the anger of the Gods is directed against himself and the state. His first impulse, therefore, is to reverse his previous action in violating the sacred rites of burial.
- 2. The resemblance between II. 454-460 and [Lys.] c. Andoc., § 10 f. is remarkable. The words of the orator are these:—καίτοι Περικλέα ποτέ φασι παραινέσαι ὑμῖν περὶ τῶν ἀσεβούντων, μὴ μόνον χρῆσθαι τοῖς γεγραμμένοις νόμοις περὶ αὐτῶν, ἀλλὰ καὶ τοῖς ἀγράφοις, καθ' οῦς Εὐμολπίδαι ἐξηγοῦνται, οῦς οὐδείς πω κύριος ἐγένετο καθελεῖν οὐδὲ ἐτόλμησεν ἀντειπεῖν, οὐδὲ αὐτὸν τὸν θέντα ἴσασιν' ἤγεῖσθαι γὰρ ἄν αὐτοὺς οὕτως οὐ μόνον τοῖς ἀνθρώποις ἀλλὰ καὶ τοῖς θεοῖς διδόναι δίκην.
- 3. Against Goethe's æsthetic judgment condemning ll. 904-912 may be set the poetic instinct of Mr. Swinburne, who in his Atalanta has effectively employed the same idea. Althæa, when about to slay her son to avenge her brothers, ends a long speech with the reflection—

'For all things else and all men may renew; Yea, son for son the gods may give and take; But never a brother or sister any more' genitive goes better with $\theta\eta\sigma\alpha\nu\rho\delta\nu$ than the prepositional phrase, while the adverbial $\pi\rho\delta$ s $\chi\acute{a}\rho\iota\nu$ may be attached to the verbal notion in $\beta o\rho \hat{a}s$. The parallel use in Phil. 1156, $\mathring{a}\nu\tau\acute{\iota}\phi o\nu\nu$ κορέσαι $\sigma\tau\acute{\iota}\mu a$ $\pi\rho\delta$ s $\chi\acute{a}\rho\iota\nu$, is then exactly in point. ('ad vescendum ut volupe est,' Herm.). For general sense, cp. Eur. Suppl. 282, $\chi\acute{a}\rho\mu a\tau a$ $\theta\eta\rho\acute{\omega}\nu$.

31, 32. τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι κἀμοί, λέγω γὰρ κὰμέ, κηρύξαντ' ἔχειν.

λέγω γὰρ κἀμέ, 'For I count myself also'—amongst those forbidden. I still take $\sigma o \iota$ as enclitic, and as ethical dative, supposing the following words to be an afterthought, suggested by Antigone's rising indignation. Jebb thinks that 'such a transition is hardly possible.' But, on the other hand, to read $\sigma o \iota$ κἀμοί continuously, implying that 'Creon's edict touches the sisters first,' makes the transition in λέγω γὰρ κἀμέ somewhat too abrupt. Cp. Eur. Alc. 630, $o \iota \iota \tau$ ἐν φίλοισι σὴν παρουσίαν λέγω. Aesch. Pr. V. 973. Her. iii. 95, τo δ' ἔτι $\tau o \iota \tau \iota \tau o \iota \tau$ ελασσον ἀπιεὶς ο $\iota \iota$ λέγω.

39, 40. τί δ', ὧ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ λύουσ' ἄν ἢ 'φάπτουσα προσθείμην πλέον ;

ταλαῖφρον—perhaps implies not only pity, as *infr*. 866, but some disparagement of her sister's judgment. Cp. 68.

η 'φάπτουσα. Against Porson's εἴθ' ἄπτουσα may be urged that the 'knot' is already tied. Schol. ἀντὶ τοῦ λύουσα τὸν νόμον η ἐπιβεβαιοῦσα αὐτόν. (So in L distinctly: not η βεβαιοῦσα.)

42. ποῦ γνώμης ποτ' εἶ;

I am now inclined to read ποῦ γνώμης ποτ' εἶ; 'whither will your thoughts carry you?' comparing El. 922, ὅποι γνώμης φέρει, Eur. Iph. Aul. 480, εἶμι δ' οῦπερ εἶ σὺ νῦν.

46. οὐ γὰρ δὴ προδοῦσ' ἀλώσομαι.

Cp. Eur. Androm. 191, ὅμως δ' ἐμαυτὴν οὐ προδοῦσ' ἀλώσομαι.

ώς νῷν ἀπεχθὴς δυσκλεής τ' ἀπώλετο.

άπεχθής-δια τον γενόμενον λοιμόν. Schol.

57. I am inclined to place the comma after ἀμπλακημάτων. Cp. 170.

 νῦν αὖ μόνα δὴ νώ λελειμμένα σκόπει ὅσφ κάκιστ' ὀλούμεθ'.

 $ν \tilde{v}ν$ $α \tilde{v}$ seems more forcible than $ν \tilde{v}ν$ $δ' α \tilde{v}$. It belongs to the energy of tragic diction to give such a word as $α \tilde{v}$ the effect of a conjunction.

71. ἀλλ' ἴσθ' ὁποία σοι δοκεῖ, κεῖνον δ' ἐγὼ θάψω.

Cp. Aesch. S. c. T. 1053.
ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

74. Cp. fr. 518.

83. μη 'μοῦ is better than μή μου.

86, 87. πολλον έχθίων ἔσει σιγῶσ', έὰν μὴ πᾶσι κηρύξης τάδε.

Cp. Eur. Jr. 163.

ανδρός φίλου δε χρυσός αμαθίας μέτα ἄχρηστος, εί μη καρετήν έχων τύχοι.

99. ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀρθῶς φίλη.

I still prefer to give the active sense to ϕ *i*λη. Schol. εὐνοϊκῶς δὲ τῷ θανόντι (πράττεις). Ismene's heart approves what her judgment condemns. This prepares for her conduct afterwards, 536 ff.

Cp. Eur. *Iph. T.* 610, τοι̂ς φίλοις τ' ὀρθῶς φίλος. *Or.* 424, ἀληθὴς δ' ἐς φίλους ἔφυν φίλος.

121. στεφάνωμα πύργων.

Cp. Eur. Hec. 910, ἀπὸ δὲ στέφανον κέκαρσαι πύργων; Pind. Ol. viii. 32, Ἰλίφ μέλλοντες ἐπὶ στέφανον τεῦξαι. Hes. Theog. G. F. F., ἐὕστεφάνη ἐνὶ Θήβη.

126. ἀντιπάλφ δυσχείρωμα δράκοντι.

The difficulty of this verse has hardly been removed. Jebb reads $d\nu\tau\iota\pi\dot{\alpha}\lambda\psi$ — $\delta\rho\dot{\alpha}\kappa\sigma\nu\tau\sigma\sigma$ (which is supported by the Venetian MS. 468), and renders, 'a thing too hard for him to conquer, as he wrestled with his dragon foe.' But the phrase $d\nu\tau\iota\pi\dot{\alpha}\lambda\psi$ $\delta\rho\dot{\alpha}\kappa\sigma\nu\tau\iota$ is so appropriate to the serpent successfully struggling against the eagle's attack, as in II. 12, 203 ff.

καὶ οῦ πω λήθετο χάρμης κόψε γὰρ αὐτὸν ἔχοντα κατὰ στῆθος παρὰ δειρῆν ἰδνωθεὶς ὀπίσω,

that it is preferable to join $\delta\rho\acute{a}\kappa οντι$ as dative of the agent with $\acute{\epsilon}\tau \acute{a}\theta\eta$. Retaining the reading of LA. etc., I believe the solution to be supplied by the observation of Solger in the Appendix to his German translation (Berlin 1824) p. 217, that 'the noun in $\mu \alpha$ sometimes signifies not the object or result of the action, but the action itself. So aμνγμα in Aj. 634, ${}^{}$ ${}^{$

'successfully resisting,' 'equal in might,' cp. Pind. Isthm. v. (iv.) 59-61, αἰνέω δὲ καὶ Πυθέαν ἐν γυιοδάμαις | Φυλακίδα πλαγᾶν δρόμον εὐθυπορῆσαι | χερσὶ δεξιὸν νόῳ ἀντίπαλον. Eur. Phæn. 797, ἀσπιδοφέρμονα θίασον . . . ἀντίπαλον.

Jebb says, 'In itself, δυσχείρωμα might mean 'a thing achieved with difficulty'; but here the irony is clearly pointed against the routed Argives: the poet does not mean that the Thebans won with difficulty.' But why should not this be seriously intended? The note of triumph is presently saddened in the lines, $\pi\lambda\dot{\eta}\nu$ τοῦν στυγεροῦν κ.τ.λ., and the difficulty of achievement may prepare the way for the direct intervention of Zeus.

The form δυσχείρωμα is certainly, as Jebb says, very unusual and bold. The lexicons have δυσοιωνισμός, δυσέργημα, but these do not appear in classical Greek. For a similar construction, cp. Eur. Phæn. 655, Βάκχιον χόρευμα παρθένοισι Θηβαίαις, 1492, ἀγεμόνευμα νεκροῦσι πολύστονον.

130. χρυσοῦ καναχῆς *ὑπεροπλίαις.

Vauvilliers' conjecture is now generally accepted. I have rendered it in my translation.

νίκην ὁρμῶντ' ἀλαλάξαι.

The subject of the participle is not $\tau\iota\nu\acute{\alpha}$, but is supplied as the sentence proceeds in $\pi\nu\rho\phi\acute{\rho}\rho$ os δ s $\tau\acute{\rho}\tau\epsilon$ $\kappa.\tau.\lambda$. Capaneus, although not named, is present to the mind.

138. εἶχε δ' ἄλλα μὲν ἄλλ α' τὰ δ' ἐπ' ἄλλοις . . .

Hermann's reading involves the slightest change, and the mode of expression well indicates the various fortunes of the fight. The third alternative is characteristic: cp. El. 1291, $\mathring{a}\nu\tau\lambda\epsilon\hat{\iota}$, $\tau\grave{a}$ δ' $\mathring{\epsilon}\kappa\chi\epsilon\hat{\iota}$, $\tau\grave{a}$ δè διασπείρει μάτην. The transition from cretics to choriambi involves no break in the rhythm, so that μέν taking the place of a long syllable in the other reading is hardly justified.

148. μεγαλώνυμος. Cp. Eur. Iph. T. 905, τὸ κλεινὸν ὄνομα τῆς σωτηρίας.

151. $θ \dot{\epsilon} \sigma \theta \dot{\epsilon} \lambda \eta \sigma \mu o \sigma \dot{v} v a v$.

The reading is doubtful between $\theta \acute{\epsilon} \sigma \theta \epsilon$ and $\theta \acute{\epsilon} \sigma \theta a \iota$, which as Jebb observes may be infinitive for imperative.

153. δ θ ή β ας δ' $\dot{\epsilon}$ λ ϵ λί χ θ ων.

Jebb explains ὁ τὴν Θήβης χθόνα ἐλελίζων. But the note of the Scholiast has more solemnity:—ὁ Θήβας Βακχείος, ὁ Θηβαγένης Διόνυσος,—ὁ ἐλελίχθων, ἀρχοι τῆς χορείας.

159. μῆτιν ἐρέσσων

. Rather 'advances' than 'meditates.' Aj. 251, 2, $\epsilon \rho \epsilon \sigma \sigma \sigma \nu \sigma \nu \nu d \pi \epsilon \nu \lambda d s$. . . $\dot{\eta} \mu \hat{\omega} \nu$.

176. πρὶν ἄν ἀρχαῖς τε καὶ νόμοισιν ἐντριβὴς φάνŷ.

Although these words might simply mean 'until he hath been versed in rule,' etc., I still think that the metaphor from coin that is proved by wearing is at least suggested by the poet: 'till he have been proved' in office and administration.

189, 190. ἥδ' ἐστὶν ἡ σψζουσα, καὶ ταύτης ἔπι πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα.

Cp. Eur. fr. 798.
πατρὶς καλῶς πράσσουσα τὸν τυχόντ' ἀἐι
μείζω τίθησι, δυστυχοῦσα δ' ἀσθενῆ.

211, 212. σοὶ ταῦτ' ἀρέσκει, παῖ Μενοικέως Κρέον, τὸν τῆδε δύσνουν καὶ τὸν εὐμενῆ πόλει.

If $K\rho\epsilon\omega$ has displaced a dissyllable, is not $\pi\omega\epsilon\omega$ better than $\pi\alpha\theta\epsilon\omega$? The accusatives as with $\epsilon\omega$, $\kappa\alpha\kappa\omega$ $\pi\omega\epsilon\omega$.

218. τί δητ' αν άλλω τουτ' έπεντέλλοις έτι;

I do not admit that ἄλλ ψ is a 'bad reading.' $\tau i \dots \tau ο \hat{v} \tau \sigma$ quite intelligibly asks for an explanation of $\hat{\omega}_s$ $\hat{a}_v \sigma \kappa o \pi o i v v v$ $\hat{\eta}_{\tau \epsilon} \kappa \tau \lambda$, and $\hat{a}_v \lambda \psi$, 'to another than the guards already set,' refers modestly to the chorus themselves. But $\hat{a}_v \lambda \lambda \sigma$ is an early variant, and not impossible.

219. τὸ μὴ 'πιχωρείν τοίς ἀπιστοῦσιν τάδε.

 $\epsilon \pi \iota \chi \omega \rho \epsilon \hat{\iota} \nu$ is rather 'to allow' than 'to join with.' There is quite sufficient authority for such a use.

229. $\tau \lambda \dot{\eta} \mu \omega \nu$, $\mu \epsilon \nu \epsilon \hat{\iota} \hat{\varsigma}$ $a \hat{v}$.

'Will you on the other hand not go?' Jebb calls this impossible, and (reading $\mu \acute{\epsilon} \nu \epsilon \iota s$) renders 'are you tarrying again?' which is vivid certainly, but hardly represents the inward dialogue which this crude dialectician is reporting. For $a\mathring{v}$ cp. O. T. 233, $\epsilon \iota$ δ ' $a\mathring{v}$ $\sigma \iota \omega \pi \acute{\eta} \sigma \epsilon \sigma \theta \epsilon$.

231. τοιαῦθ' ἐλίσσων ἤνυτον *σπουδή βραδύς.

λίσσων; cp. Eur. fr. 674, λόγους δλίσσων, and the imagery in Plat. *Phil.* 15 e.

I cannot think that Seyffert's * $\sigma\pi\sigma\nu\delta\hat{\eta}$ βραδύs is a 'bad' conjecture. The following line implies that the preceding words contained an oxymoron in accordance with the vulgar wit of the $\phi\nu\lambda\alpha\xi$. This seems to have been felt by the author of the variant $\sigma\chi\sigma\lambda\hat{\eta}$ $\tau\alpha\chi\nu$ s, 'with leisurely haste' (καί τοι ταχὺς ὄν, βραδέως ἤνντον τὴν ὁδόν Schol.), which harmonises ill, however, with the opening words:

άναξ, έρω μεν ούχ ὅπως τάχους ὅπο δύσπνους ἱκάνω, κοῦφον ἐξάρας πόδα.

'My very eagerness retarded me,' is much more suitable. And the MS. reading $\sigma \chi \circ \lambda \hat{\eta}$ $\beta \rho \alpha \delta \hat{v}$ s, however it may be defended, is flat and tautological. Because the $\gamma \nu \omega \mu \eta$, $\sigma \pi \epsilon \hat{v} \delta \epsilon$

βραδέωs, frequent in later prose, is seriously applied, it does not follow that the watchman may not give the same verbal paradox a different turn.

234. The emphatic position of $\sigma o \lambda$ at the beginning of the line rather militates against Jebb's punctuation here.

241. $\epsilon \hat{v} \gamma \epsilon \sigma \tau o \chi \acute{a} \xi \epsilon \iota$.

The grammarian Pollux (5, 36) says that $\sigma \tau o \chi \acute{a}s$ and $\sigma \tau o \chi a \sigma \mu \acute{o}s$ were hunting terms for a method of setting nets for game. Schneidewin's suggestion, to give $\sigma \tau o \chi \acute{a} \xi \epsilon \sigma \theta a \iota$ the same meaning here, was approved by Prof. E. L. Lushington. The sense is certainly not weakened by the assumption that a single image is contemplated in both parts of the line.

259, 260. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα.

Cp. Thuc. viii. 93, \S 2, πρὸς αὐτοὺς ἀνὴρ ἀνδρὶ διελέγοντο. Eur. Hel. 1549, 50, ἡμῖν δ' ἦν μὲν ἥδ' ὕποψία | λόγος τ' ἐν ἀλλήλοισι.

262, 263. εἷs γάρ τις ἦν ἕκαστος οὑξειργασμένος, κοὐδεὶς ἐναργής, ἀλλ' ἔφευγε μὴ εἰδέναι.

While Jebb's rendering, 'pleaded in defence that he knew nothing of it' (sc. $\tilde{\kappa}\kappa a\sigma\tau \delta s$ $\tau \iota s$, the positive evolved from the negative $o\vartheta \delta \epsilon \iota s$) is, of course, admissible, I do not think that my explanation, 'he ($o\vartheta \xi \epsilon \iota \rho \gamma a\sigma \mu \epsilon \nu s$) escaped our knowledge,' is condemned by the continuous tense, which accords with $\epsilon \rho \rho \delta \theta \sigma \nu v$, $\epsilon \gamma \iota \gamma \nu \epsilon \tau s$, above. All down to 268, $\tau \epsilon \lambda s s \delta \iota \kappa \tau \lambda \lambda$, describes a protracted state of uncertainty. The imperfect need not be 'conative.' The latter explanation gives a more exact antithesis to $\epsilon \nu a \rho \gamma \eta s$.

275. For καθαιρεί cp. Her. vi. 38, κατέλαβε, [Lys.] 13, 37, την δε καθαιρούσαν (ψήφον) έπὶ την ύστέραν (τράπεζαν τίθεσθαι).

280. παῦσαι, πρὶν ὀργῆς *καί με μεστῶσαι λέγων.

καί με is probably right, though the MS. reading κάμε might mean 'even me' ('however slow to wrath').

286, 287. ναοὺς πυρώσων ἦλθε κάναθήματα, καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν ;

It seems doubtful whether γην is to be joined with πυρώσων or διασκεδών. Either involves a zeugma, and the phrasing is more natural if the comma is placed after ἀναθήματα.

288, 289. ἀλλὰ ταῦτα καὶ πάλαι πόλεως ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί.

I explained ταῦτα as adverbial, and so Schneidewin, and apparently the Scholiast. I still think this more expressive, although the absolute use of such a phrase as μόλις φέρειν is elsewhere supported by a participle or prepositional phrase. For the adverbial ταῦτα cp. Eur. Androm. 212, ταῦτά τοί σ' ἔχθει πόσις; Iph. T. 932, ταῦτ' ἄρ' ἐπ' ἀκταῖς κἀνθάδ' ἠγγέλης μανείς; Ar. Nub. 320.

291, 292. οὐδ' ὑπὸ ζυγῷ λόφον δικαίως εἶχον.

δικαίως, 'rightly,' but perhaps with an association from the familiar notion of horses bearing the yoke evenly or fairly, as Donaldson thought. See the use of δίκαιος in Xen. Cyr. ii. 2, 26, οὖτε γὰρ ἄρμα δήπου ταχὺ γένοιτ' ἄν βραδέων ῗππων ἐνόντων οὖτε δίκαιον ἀδίκων συνεξευγμένων.

303. χρόνψ ποτ' έξέπραξαν ώς δοῦναι δίκην.

χρόν ϕ ποτέ: not 'at some time or other,' but 'now at last.' Cp. *Phil.* 816, 1041.

309. $\pi \rho i \nu \, \, \ddot{a} \nu \\ (\hat{\omega} \nu \tau \epsilon s \, \kappa \rho \epsilon \mu a \sigma \tau o i \, \tau \dot{\eta} \nu \delta \epsilon \, \delta \eta \lambda \dot{\omega} \sigma \eta \theta' \, \ddot{v} \beta \rho \iota \nu.$

Of the two explanations of $\delta\eta\lambda\omega\sigma\eta\tau\epsilon$: (1) 'show the nature of your crime,' by suffering for it (Erfurdt), and (2) 'reveal the author of the crime' (Hermann, Jebb). I prefer the former, as more vehement. Cp. infr. 325, 6, O. T. 624, $\sigma\tau\alpha\nu$ $\tau\rho\sigma\delta\epsilon i\xi\eta s$ $\sigma\delta\sigma\nu$ $i\sigma\tau\nu$ $i\sigma\delta$ $i\sigma\tau\nu$ $i\sigma\delta$ $i\sigma\delta\nu$ $i\sigma\tau\nu$ $i\sigma\delta$ $i\sigma\delta\nu$ $i\sigma\sigma\nu$ $i\sigma\delta\nu$ $i\sigma\delta\nu$ i

311. Cp. Eur. Tro. 1041, ἵν' εἰδῆς μὴ καταισχύνειν ἐμέ.

317. Cp. Her. viii. 39.

325, 326. εἰ δὲ ταῦτα μὴ φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

Cp. Eur. Heracl. 863-6.

τη δὲ νῦν τύχη βροτοῖς ἄπασι λαμπρὰ κηρύσσει μαθεῖν τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἃν θανόντ' ἴδη τις.

332. Cp. Eur. fr. 27.

337. For ὑπὸ, cp. Bacchyl. xii. 125. ὑπὸ κύμασιν.

351. λασιαύχενά θ' ἵππον *ὑφέλκεται ἀμφίλοφον ζυγόν.

MS. reading $\frac{\dot{\epsilon}}{\ddot{a}}\dot{\xi}\epsilon\tau a\iota$.

Jebb rightly says that a present tense is required, and admits that the words of the Scholiast may be merely a paraphrase of $\mathring{a}\mu\phi i\lambda \phi \phi \nu$. Against $\xi \nu \gamma \hat{\omega} \nu$ it may be urged that the continuation of the dactylic run suggested by the

corresponding line of the strophe (340) is otherwise more probable than the logacedic close. The conjecture $\dot{v}\phi\dot{\epsilon}\lambda\kappa\epsilon\tau a\iota$ supposes the loss of two letters $\dot{v}\phi$ (YIIH with IIIII preceding)—see also Schol. $\dot{v}\pi\dot{o}$ κοινοῦ τὸ $\dot{v}\pi\dot{o}$ ζυγὸν ἔξεται, implying an earlier reading $\dot{v}\phi\dot{\epsilon}\xi\epsilon\tau\alpha\iota$ (in which the future form may be due to assimilation with $\dot{\epsilon}\pi\alpha\xi\epsilon\tau\alpha\iota$ inf.)—the substitution of A for Λ and of KC for K. The verb, taken in the primary sense, 'he drags beneath the yoke upon their necks,' is not unsuitable to the harnessing or subjugation of the wild horse and mountain bull.

356, 357. πάγων *διαίθρεια καὶ δύσομβρα φεύγειν βέλη.

In favour of $\delta\iota a i\theta \rho \epsilon\iota a$ —the darts of the frost descend through the clear sky.

367. *τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει.

Jebb is probably right in reading τοτὲ μέν.

368. νόμους †παρείρων χθονός.

370. ὑψίπολις. For the compound, cp. Eur. *Tro.* 602, ἐρημόπολις.

375. δς τάδ' ἔρδοι.

L gives $\tilde{\epsilon}\rho\delta\epsilon\iota$, but the form of the second ϵ is unusual, and suggests that the scribe began to write an ϵ and finished off the letter as an ϵ .

Cp. Aesch. fr. 303, μη παρασπιστής έμοὶ, μηδ' έγγὺς εἴη.

381, 382. οὐ δή που σέ γ' ἀπιστοῦσαν τοῖς βασιλείοις *ἀπάγουσι νόμοις.

Because $d\pi d\gamma \epsilon \iota \nu$ has a specific technical meaning as an Attic law term, it does not follow that it may not be used generally for 'to arrest and bring before the magistrate,' as in Her. and Eur. (see L. and S.). See Jebb's note on 160, supr. σύγκλητον. $d\pi d\gamma ov\sigma \iota$ is more graphic than $d\gamma ov\sigma \iota$.

392. Cp. Eur. fr. 550, έκ τῶν ἀέλπτων ἡ χαρὰ μείζων βροτοίς.

395. καθηρέθη is probable.

414. εἴ τις τοῦδ' ἀφειδήσοι πόνου.

Hermann's explanation of $\mathring{a}\phi\epsilon\iota\delta\mathring{\eta}\sigma\iota\iota$ is not to be lightly rejected. It is quite possible that the word may have passed from 'to be lavish' or 'reckless' to the more general sense of 'to be careless,' and so, 'to neglect.' Against Bonitz' conjecture $\mathring{a}\kappa\eta\delta\mathring{\eta}\sigma\iota\iota$, it may be urged that $\kappa\mathring{\eta}\delta\epsilon\sigma\theta\imath\iota$ implies feeling for a person, or at least some personal feeling. In the apparent exception, Ar. Nub. 106, the vis comica depends on the $\pi a \rho \mathring{a} \pi \rho \sigma \sigma \delta \circ \kappa \acute{\iota} a \nu$. 'If you have any affection for your father's dinner-table.' The verb $\mathring{a}\phi\epsilon\iota\delta\hat{\epsilon}\imath\nu$ is used absolutely in Eur. Iph. T. 1354.

Cp. Eur. Med. 435.

τᾶς ἀνάνδρου κοίτας ὀλέσασα λέκτρον.

431. χοαίσι τρισπόνδοισι τὸν νέκυν στέφει Cp. *El.* 440.

τάσδε δυσμενείς χοὰς οὐκ ἄν ποθ', ὅν γ' ἔκτεινε, τῷδ' ἐπέστεφε.

and Eur. Hec. 128.

τὸν 'Αχίλλειον τύμβον στεφανοῦν αἵματι χλωρῷ.

436. άλλ' ήδέως εμοιγε κάλγεινώς αμα.

See my note in loco. Jebb reads ἄμ' ἡδέως κ.τ.λ. Whether he is right or wrong in this, his parallels from Plato, Gorg. 496 b., Tim. 38 b., are not in point. He might fairly have quoted Gorg. 497 A., ἄμα διψῶν . . . πέπαυται καὶ ἄμα ἡδόμενος. For the facile confusion of μ and $\lambda\lambda$, cp. O. C. 1266.

439, 440. ἀλλὰ πάντα ταῦθ' ἦσσω λαβεῖν ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.

The suggestion that $\lambda \alpha \beta \hat{\epsilon} \hat{\iota} \nu$ here nearly = $\hat{\nu} \pi o \lambda \alpha \beta \hat{\epsilon} \hat{\iota} \nu$ (Schol. οὐδὲν γὰρ προκρίνω τῆς ἐμῆς σωτηρίας), may be defended, not only by Thuc. 2, 42, § 5, τὴν δὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν $\lambda \alpha \beta \acute{\nu} \iota \nu$, but also by Eur. fr. 781, l. 57.

φιλεί τὰ τοιάδε ληφθέντα φαύλως ἐς μέγαν χειμῶν' ἄγειν.

Cp. also Eur. H. F. 223, κακίστην λαμβάνων ές παιδ' έμόν (τὴν Ἑλλάδα); Suppl. 194, δι' οἴκτου . . . λαβεῖν, Iph. T. 637, τὸ μέντοι δυσμενὲς μή μοι λάβης, also Oed. Col. 1678, as commonly interpreted, see Jebb's note.

(It should be observed, however, that I gave this as an alternative view. I had quoted El. 1015-16, for the other, which I gave first.)

443. καὶ φημὶ δράσαι κοὐκ ἀπαρνοῦμαι τὸ μή.

μὴ echoes Creon's words. If Antigone had spoken at length, she would have said, οὖκ ἀπαρνοῦμαι μὴ οὖ δεδρακέναι. In O. T. 1388 (quoted by Jebb), μὴ is preferred, because the case is hypothetical (οὖκ ἄν ἐσχόμην).

447. ήδης τὰ κηρυχθέντα μὴ πράσσειν τάδε.

I am not convinced that $\mathring{\eta}\delta\eta s$ τὰ is wrong. That Creon should prefix the article to his edict is significant. The reply of Antigone is also more exactly in point— $\mathring{\epsilon}\mu\phi av\mathring{\eta}$ $\mathring{\eta}v$, sc. τὰ κηρυχθέντα.

452. οι τούσδ' έν ανθρώποισιν ωρισαν νόμους.

I still prefer οἱ τούσδ' of the MSS. to τοιούσδ' (Valcknär, approved by Jebb). The Scholiast and Donaldson seem to me to have apprehended the dramatic force of the passage. Creon had emphasised τούσδε νόμονς, 'my laws.' Antigone echoes him with still more indignant emphasis, τούσδε νόμονς, 'the laws which I obey.' This is not a 'tame statement of fact,' but a solemn asseveration. And solemnity, not 'pathetic force,' is what is wanted here. So far from being 'awkward,' the stress on τούσδε has thus a dramatic import.

454, 455. ἄγραπτα κἀσφαλῆ θεῶν νόμιμα.

[Lysias] c. Andocidem, p. 104, l. 8, who quoted from Pericles a prosaic version of this account of the unwritten laws, implies that it belonged to the teaching of the Eumolpidae: $v \acute{o} \mu o \iota s$. . $\tau o \iota s$ $d \gamma \rho \acute{a} \phi o \iota s$, $\kappa a \theta \prime$ $o \iota s$ $E \iota \iota \mu o \lambda \pi \iota \delta a \iota$ $e \iota s$ $e \iota s$ e

468. 'This series of three clauses, in which the second is opposed to the first, and the third reiterates the sense of the first is peculiarly Sophoclean.'—(Jebb.)

471, 472. δηλοί το γέννημ' ώμον έξ ώμοῦ πατρὰς της παιδός.

Jebb explains τὸ γέννημα τῆς παιδός as = ἡ γεννηθείσα παῖς. But that the noun ln -μα may signify, not the thing produced, but the process, or even the manner of production, appears, not only from Prom. 850 (where no change is probable), and Plat. Soph. 266 d. (where I agree with Ast), but from Plat. Polit. 272 e., where $\sigma \pi \acute{\epsilon} \rho \mu a \tau a$ are not 'things sown,' but 'acts of sowing.' See my note in loco, and cp. supra. 126 and note. I believe the meaning in Soph. O. T. 1246 to be the same. And so here τὸ γέννημα τῆς παιδός is 'the breeding of

the maid': 'Her strain is fierce, derived from a fierce sire.' Cp. Eur. fr. 166.

τὸ μωρὸν αὐτῷ τοῦ πατρὸς νόσημ' ἔνι.

476. θραυσθέντα καὶ ἡαγέντα πλεῖστ' ἄν εἰσίδοις.

θραύειν is to break in small pieces. Eur. Hipp. 1239, θραύων τε σάρκας. I think that here, as sometimes elsewhere, the strongest word comes first.

477-79. σμικρῷ χαλινῷ δ'οίδα τοὺς θυμουμένους ἔππους καταρτυθέντας· οὐ γὰρ ἐκπέλει φρονεῖν μέγ' ὅστις δουλός ἐστι τῶν πέλας.

Cp. Fr. 785, πολλῶν χαλινῶν ἔργον οἰάκων θ ' ἄμα. and Eur. fr. 49.

δούλου φρονοῦντος μάλλον ή φρονεῖν χρεὼν οὖκ ἔστιν ἄχθος μεῖζον, οὖδὲ δώμασι κτῆσις κακίων οὖδ' ἀνωφελεστέρα.

490. For τοῦδε . . . τάφου, cp. Eur. Alc. 620.

510. σὰ δ' οὐκ ἐπαιδεῖ, τῶνδε χῶρὶς εἰ φρονεῖς;
Cp. supr. 375, ἴσον φρονῶν, and note.

πῶς δῆτ' ἐκείνῳ δυσσεβῆ τιμᾶς χάριν;

ἐκείνφ, 'in relation to him': dative of interest, rather than (as Jebb) 'in his judgment.' Cp. Trach. 140, τέκνοισι . . . ἄβουλον.

520. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος.

irovs, the conjecture of Nauck and Semitelos, is not convincing. Not the desire of the dead man, but his rights as a citizen, should be prominent in Creon's mind. I therefore

hold to the construction which Jebb thinks impossible. The expression is condensed, and an instance of the 'personal' construction, in place of $o\dot{v}\kappa$ $i\sigma o\nu$ $\dot{\epsilon}\sigma\tau i\nu$ $a\dot{v}\tau\dot{o}\nu$ $i\sigma o\nu$ $\lambda a\chi\epsilon i\nu$.

521. τίς οἶδεν εἰ κάτω 'στὶν εὐαγῆ τάδε;

 $\gamma \rho$. κάτωθεν is written above by S. (or an ancient hand). The line would not perhaps be approved in a College exercise; but τίς οἶδεν if it would offend an Attic ear?

527. φιλάδελφα κάτω δάκρυ' εἰβομένη.

The reading of one MS. $\delta \acute{a} \kappa \rho \nu a \epsilon i \beta o \mu \acute{e} \nu \eta$ helps to explain the slight corruption, Λ having been read for A, which was afterwards inserted as a \mathbf{v} . \mathbf{r} .

529. For ρέθος, cp. Eur. Η. Γ. 1205, ρέθος ἀελίφ δείξον.

531. σὺ δ', η κατ' οἴκους ώς έχιδν' ὑφειμένη.

The notion of secrecy is not implied in the preposition $\hat{v}\pi\hat{o}$, but in the whole word, which might be used of a serpent lurking under a stone. On the other hand, the notion of submission (Jebb) is hardly present except in so far as submissiveness has been a cloke for disobedience.

533. τρέφων δύ' ἄτα κάπαναστάσεις θρόνων.

For ata, cp. Eur. Androm. 103.

οὐ γάμον, ἀλλά τιν' ἄταν ἀγάγετ' εὐναίαν ἐς θαλάμους Ἑλέναν.

537. Cp. also Hes. Theog. 474.

541. Εύμπλουν. For the image, cp. Eur. Iph. T. 600.

542. Eur. Alc. 339, λόγφ γὰρ ἦσαν οὐκ ἔργφ φίλοι.

547. Cp. Eur. Iph. A. 1418, 1419.

548. Eur. Iph. A. 1418,

ή Τυνδαρὶς παῖς διὰ τὸ σῶμ' ἀρκεῖ μάχας ἀνδρῶν τιθεῖσα καὶ φόνους.

551. άλγοῦσα μὲν δῆτ', εἰ γέλωτ' ἔν σοι γελῶ.

Aj. 79, quoted by Jebb, supports $\gamma \epsilon \lambda \omega \tau'$ against the conjecture $\gamma \epsilon \lambda \hat{\omega} \gamma'$. The sense is obvious if a stress is laid on $\epsilon i = \kappa \epsilon i$, 'I do so with pain, though I do laugh at thee.' Ismene has not spoken of laughter. The same meaning belongs to Dindorf's conjecture, $\delta \eta$, $\kappa \epsilon i$.

556. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.

Besides Eur. *Ion.* 228, see *fr.* adespot. 224.
οὐκ εὖ λέγειν χρὴ μὴ 'πὶ τοῖς ἔργοις καλοῖς.

561. Read τω παίδε φημί with Jebb.

563, 564. οὐδ' δς ᾶν βλάστη μένει νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.

Cp. Eur. Androm. 365.

καί σου τὸ σῶφρον έξετόξευσεν φρενός.

Eur. fr. 267, νῦν δ' οἶνος ἐξέστησέ μ'; Melanthius, fr. 1 (p. 760 N.). [θυμός] τὰ δεινὰ πράσσει τὰς φρένας μετοικίσας —on which Plutarch observes—οὕκ' ἀλλ' ἐξοικίσας τελείως. Perhaps Eur. (Ant.) fr. 165, οὐ γὰρ οἱ κακῶς πεπραγότες | σὺν ταῖς τύχαισι τοὖς λόγους ἀπώλεσαν, intended a contradiction of this saying.

575. "Αιδης ὁ παύσων τούσδε τοὺς γάμους ἔφυ.

Jebb reads $\epsilon \mu o l$ with L. But is not Creon shifting the responsibility from himself to Hades? Cp. Eur. fr. 465, ("A $\iota \delta \eta s$) $\kappa \rho \iota \nu \epsilon \hat{\iota} \tau a \hat{\nu} \tau$?

577. καὶ σοί γε κἀμοί.

σοί, not 'for thee,' as Jebb, but as in δοκεῖ μοι. 'You hold it as determined, do you? So do I. It is my resolve.' So the words may be paraphrased. In Creon's case the δόγμα is a determination of the will. He takes advantage of the double meaning of δ οκεῖν.

583. οἷς γὰρ ἃν σεισθ \hat{q} θεόθεν δόμος, ἄτας οὐδὲν ἐλλείπει.

 θ εό θ εν: cp. fr. adespot. 303.

θεόθεν δὲ πνέοντ' οὖρον ἀνάγκη τληναι καμάτοις ἀνοδύρτοις.

585. $\gamma \epsilon \nu \epsilon \hat{a} \hat{s} \ \epsilon \pi \hat{\iota} \ \pi \lambda \hat{\eta} \theta o \hat{s} \ \tilde{\epsilon} \rho \pi o \nu$.

For $\pi\lambda\hat{\eta}\theta$ os='the full number,' cp. Eur. *Phoen.* 715, σμικρὸν τό $\pi\lambda\hat{\eta}\theta$ os τ $\hat{\eta}$ σδε $\gamma\hat{\eta}$ s, οἱ δ' ἄφθονοι.

587, 588. οΐδμα δυσπνόοις ὅταν Θρήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς.

Cp. fr. adespot. 377.

φεύγει μέγα λαΐφος ὑποστολίσας ἐρεβώδεος ἐκ θαλάσσης.

590 f. I see no reason for altering the reading here.

597. οὐδ' ἔχει λύσιν.

The subject of ἔχει is not τὰ πήματα exactly, but a general notion drawn from it, such as τὰ κακά (Hermann), or τὸ πρᾶγμα. Cp. O. C. 545, ἔχει δέ μοι . . . πρὸς δίκας τι, and note. Jebb suggests ἡ γειεά in the larger sense. But this is rather remote, and a neuter subject is better.

600. νῦν γὰρ ἐσχάτας ὑπὲρ ρίζας *ὅ τέτατο φάος ἐν Οἰδίπου δόμοις.

Jebb's reasons in favour of *δ τέτατο are, I think, convincing. In the scholion on the margin of L the words are λείπει ἄρθρον τὸ ὅ· τὸ δὲ λεγόμενον ἐστὶ τοιοῦτο. νῦν γὰρ ὅπερ ἐπέτατο (sic) φησί (? an error for φῶs) καὶ σωτηρία ἐν τοῖς οἴκοις τοῦ Οἰδίποδος.

601-603. κατ' αὖ νιν φοινία θεῶν τῶν νερτέρων ἀμῷ κόνις λόγου τ'ἄνοια καὶ φρενῶν Ἐρινύς.

My objection to the conjectural κοπίς is not merely the vulgarity (which may or may not be true), but the distinctness of the image. The language of Sophocles in treating of the supernatural has a vagueness which adds to its solemnity. In dealing with the world beneath, especially, he nowhere indulges in those graphic and picturesque touches which we find in Euripides. He does not arm Death or Hades with a material sword. His Pluto is not 'black-haired,' nor is Charon seen at the oar in his dark skiff, or with his hand on the boat-pole and the rudder (Alc. 253-263). Only in O. C. 1568 ff. the superstitious clders hint at the legendary form of Cerberus. Also, as Professor Jebb in his second edition well remarks, νερτέρων κοπὶς is not in harmony with the following words, λόγου τ'ἄνοια κ.τ.λ.

The whole passage is one of those in which suggestiveness prevails over clearness. The phraseology is condensed, and every word is deeply tinged with association. Cp. Trach. 573 and note; ib. 831-840.

I agree with Jebb and Hermann that the object of $καταμ\hat{q}$ is not $\hat{\rho}i\hat{\xi}a\nu$ but $\phi\hat{a}os$. Now, to 'reap' or to 'cut down' a spreading light, does not seem to me an harmonious metaphor. But the brightness on the root may be 'swept under' by dust heaped over it; and that I take to be the image suggested. I have never thought that $\hat{a}\mu\hat{a}\nu$ could primarily mean to 'cover.' When I spoke of two vocables, to 'gather' and to 'cut' were the meanings in my mind. If the latter is derived from the former, then I think that in $\kappa a\tau a\mu \hat{a}\nu$ the primitive meaning has prevailed (as it certainly has in $\kappa a\tau a\mu \hat{a}\sigma \theta a\iota$ (see L. and S.) and in $\delta\iota a\mu \hat{a}\sigma \theta a\iota$ (Plut. de Iside, 379 A, $\delta\iota a\mu \acute{a}\nu \epsilon vo\iota \tau \dot{\eta}\nu \kappa \acute{o}\nu \iota\nu$). And for similar use of the simple verb, see L. and S., s. v. $\mathring{a}\mu \acute{a}\omega$, ii. The linguistic process which I meant to suggest is as follows:

- (1) καταμᾶν κόνιν τινός, 'to gather or heap dust over something.'
- (2) καταμᾶν τι κόνει, 'to heap over with dust.'
- (3) ἡ κόνις καταμᾶ τι, 'the dust overspreads it'—and so 'covers it from sight.'

I grant that this is bold: but is it impossible? It is what the scholiast meant who explained the word by καλύπτει.

603. λόγου τ'ἄνοια καὶ φρενῶν Ἐρινύς.

With Hermann and Ellendt I take λόγου rather as 'discourse' than 'speech.' At all events it recalls her talk with Ismene as well as her answer to Creon. For φρενῶν, cp. Eur. Med. 1265, φρενῶν βαρὺς χόλος.

606. υπνος . . . ὁ παντογήρως.

The reasons against $\pi \alpha \nu \tau \circ \gamma \dot{\eta} \rho \omega s$ are strong. On the other side, I can only repeat the comparison with O T. 870, 817,

οὐδὲ . . . λάθα κατακοιμάσει . . . οὐδὲ γηράσκει, as showing a possible association of old age with slumber. Sleep and death are brothers, and the threshold of old age is near to death.

607. *οὖτε θεῶν ἀκάμαντες μῆνες.

I now read οὖτε θ εῶν ἀκάμαντες with εἰδότι δ'οὐδὲν *ἐφέρπει in the antistrophe (618). ἀκάμας is more suited to lyric verse than ἄκματος. Cp. Eur. fr. 594.

ἀκάμας τε χρόνος περί γ'ἀενάφ ρεύματι πλήρης φοιτᾳ τίκτων αὐτὸς έαυτόν.

609. άγήρω δε χρόνω δυνάστας.

Cp. Eur. fr. 910.

άθανάτου καθορών φύσεως κόσμον άγήρω.

ἀγήρωs is a MS. emendation, and would only be admissible if χρόνω were causal dative.

613, 614.
 οὐδὲν *ἔρπων
 θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.

It is difficult not to agree with Dindorf and Linwood that that there is here some corruption too deep for remedy. I do not know in what sense $\pi \acute{a} \mu \pi o \lambda \acute{v}$ y' was first conjectured, but I cannot think that $o \acute{v} \delta \grave{e} v \pi \acute{a} \mu \pi o \lambda v = `$ nothing vast' is a natural expression. The scholiasts certainly read $\pi \acute{a} \mu \pi o \lambda \iota s$, and also apparently $\acute{e} \rho \pi \omega v$. Hermann gives the general drift of the passage thus: 'Dicit autem legem eam, quam modo indicaverat, invictum esse Jovis imperium. "In aeternum," inquit, "haec lex valebit, nulla in re mortalium vitam permulta $(\pi \acute{a} \mu \pi o \lambda v)$ sine malo expetens": i.e. valet quidem semper haec lex, sed nulla in re perdiu sine malo. Quod cur ita fiat statim in sequente stropha explicat.'

πάμπολις, as explained by the scholiasts, is quite intelligible, 'a law prevailing in all cities,' unlike human laws, which differ between city and city. The difficulty lies in the order of the words: cp. δυσχείρωμα, supr. 126. Taking the words as they stand, however, I would still try to explain them thus: 'The sovereignty of Zeus, an all-embracing law, in its eternal course fails not to bring calamity to men, whom Hope deceives.' The tone of the Chorus here is pessimistic; cp. O.C. 1211 ff. For $\tilde{\epsilon}\rho\pi\omega\nu$, cp. Eur. Hipp. 557, $\tilde{\alpha}$ Κύπρις οἷον $\tilde{\epsilon}\rho\pi\epsilon\iota$.

615, 616. ά γὰρ δὴ πολύπλαγκτος ἐλπὶς πολλοῖς μὲν ὄνασις ἀνδρῶν.

πολύπλαγκτος—'far-wandering.' Hope, like calamity, has a wide range. Aesch. *Prom.* 278, 279.

ταὐτά τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει. It is better not to anticipate ἀπάτη.

618. $\epsilon i\delta \delta \tau \iota \delta' \circ i \delta \epsilon \nu * \epsilon \phi \epsilon \rho \pi \epsilon \iota$.

The change, though affecting strophe and antistrophe, is slight in both, and the scholiast here explains, τῷ ἀνθρώπῳ οὐδὲν εἰδότι ἐπέρχεται. Cp. Eur. Alt. 269, σκοτία δ' ἐπ' ὅσσοισι νὺξ ἐψέρπει.

620-624. σοφία γὰρ ἔκ του κλεινὸν ἔπος πέφανται, τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν τῷδ' ἔμμεν ὅτῷ φρένας θεὸς ἄγει πρὸς ἄταν.

Cp. also fr. adespot. 296.

σταν γὰρ ὀργὴ δαιμόνων βλάπτη τινά, τοῦτ' αὐτὸ πρῶτον, ἐξαφαιρεῖται φρενῶν τὸν νοῦν τὸν ἐσθλόν· εἰς δὲ τὴν χείρω τρέπει γνώμην, ἵν' εἰδῆ μηδὲν ὧν ἁμαρτάνει. 625. πράσσει δ' †όλιγοστον χρόνον έκτος άτας.

It is, of course, easy to read ὀλίγιστον. An early corrector of L. seems to have been puzzled and corrected ὀλιγοστὸν to ὀλίγως τὸν (sc. χρονόν).

635, 636. σύ μοι γνώμας ἔχων χρηστὰς ἀπορθοῖς, αἶς ἐγωγ' ἐφέψομαι.

Jebb is probably right in making $\gamma\nu\omega\mu\alpha$ s the object of $d\pi\rho\rho\theta\sigma\hat{i}s$. Haemon is anxious to soothe his father; but he is also anxious to lead him gently to a different point of view, and he prepares for this by the form of his submission. His opening words contain a suggestion, $\tau\sigma\hat{i}s$ $\sigma\nu\nu\epsilon\tau\sigma\hat{i}\sigma\iota$, that Creon is not infallible. As Schneidewin observes, the participles may represent a sentence with either $\epsilon\hat{i}$ or $\hat{\epsilon}\pi\epsilon\hat{\iota}$. Creon does not take the hint.

637. ἐμοὶ γὰρ οὐδεὶς ἀξίως ἔσται γάμος.

There is no sufficient reason for reading ἀξιώσεταί (fut. pass.).

646, 647. τί τόνδ' αν είποις άλλο πλην αύτῷ πόνους φυσαι, πολυν δε τοισιν έχθροισιν γέλων ;

Cp. Eur. fr. 84.

ή τί πλέον είναι παίδας ἀνθρώποις, πάτερ, εὶ μὴ 'πι τοῖς δεινοῖσιν ἀφελήσομεν ;

650. For παραγκάλισμα, cp. Eur. Hel. 242, Διὸς ὑπαγκάλισμα σεμνόν. And for a similar use of the noun in μα, Her. vii. 156, δῆμον εἶναι συνοίκημα ἀχαριτώτατον.

654. μέθες την παΐδ' ἐν "Αιδου τήνδε νυμφεύειν τινί.

I still take νυμφεύειν of the husband. 'Leave her for some one down there to marry.'

666, 667. ἀλλ' δυ πόλις στήσειε, τοῦδε χρὴ κλύειν καὶ σμικρὰ καὶ δίκαια καὶ τἀναντία.

See also fr. 226.

αλλ' εἰς θεοὺς ὁρῶντα, κᾶν ἔξω δίκης χωρεῖν κελεύη, κεῖσ' ὁδοιπορεῖν χρεών.

671. δίκαιον κάγαθὸν παραστάτην.

Cp. fr. adespot, 14 (of the Dioscuri).

σωτῆρες—κάγαθοὶ παραστάται.

673. αὕτη πόλεις τ' ὅλλυσιν, ἥδ' ἀναστάτους οἴκους τίθησιν.

 $\mathring{\eta}\delta$ ', not $\mathring{\eta}\delta$ ', is certainly right. $\pi\delta\lambda\epsilon\iota s$ τ ' is, of course, irregular; but I am not convinced that it is wrong. As the sentence proceeds, one rhetorical form is substituted for another.

674. ἥδε σὺν μάχη δορὸς τροπὰς καταρρήγνυσι:

Why συμμάχου δορός? Does not the remark apply to every army?

676. σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία.

τὰ πολλὰ σώματα: not 'the greater part,' but 'the many persons' who form one host. The single principle of obedience is the cause of safety to all.

680. κοὐκ ἃν γυμαικῶν ἥσσονες καλοίμεθ' ἄν.

Not 'and then,' but simply 'and.' 'I had rather be overthrown by a man; and certainly I am not going to have it said that I was beaten by a woman.'

687. γένοιτο μένταν χάτέρφ καλως έχον.

Haemon is so far roused by his father's vehemence as to throw out this further hint, which is certainly not well calculated to mollify Creon. But he is bent on reasoning with his father, as he does below, 705 ff. The line is commonly taken to mean 'and yet another man, too, might have some useful thought.' I do not see that this is more propitiatory or less irritating than the meaning which I prefer, and which seems also to have occurred to Linwood: 'In another, who is not thy son, such criticism might not be unbecoming'; i.e. εἰ καὶ ἔτερος οὕτως εἴποι, γένοιτ' ἄν αὐτῷ καλῶς ἔχον. In this way, a subject for ἔχον is more easily supplied (sc. τὸ οὕτω λέγειν), and in contrasting persons, καὶ is sometimes used illogically, e.g. in Aj. 1103, 1104.

οὐδ' ἔσθ' ὅπου σοὶ τόνδε κοσμῆσαι πλέον ἀρχῆς ἔκειτο θεσμὸς ἡ καὶ τῷδε σέ.

(they could not each command the other). Compare the well-known idiomatic use of ἄλλος. It is not necessary to this view (with Linwood) to assume an hyperbaton. Cp. also Oed. Col. 488, αὐτὸς κεἴ τις ἄλλος; El. 1145, 1146, οἴτε γάρ ποτε | μητρὸς οὐ γ' ἦσθα μᾶλλον ἢ κἀμοῦ φίλος; Bacchyl. vii. 46, παῖς ἐὼν ἄνήρ τε—where see Jebb's note.

709. οῦτοι διαπτυχθέντες ὤφθησαν κενοί.

Cp. Eur. Ηίρρ. 985, τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους | εἴ τις διαπτύξειεν, οὐ καλὸν τόδε.

715. νσὸς ὅστις ἐγκρατῆ πόδα τείνας ὑπείκει μηδέν.

It is necessary to take $\epsilon \gamma \kappa \rho \alpha \tau \hat{\eta}$ as 'proleptic'? Is it not the sheet $(\pi o \hat{\nu} s)$ in any case that determines the course of the vessel? For $\epsilon \gamma \kappa \rho \alpha \tau \hat{\eta}$, cp. fr. adespot, 380.

ναθς ως τις έκ μέν γης ανήρτηται βρόχοις, πνεί δ' οθρος, ήμιν δ' οθ κρατεί τα πείσματα. And for the general sense, ib. 413.

μικρον δε ποδος χαλάσαι μεγάλη κύματος άλκη.

718. ἀλλ' εἶκε' θυμῷ καὶ μετάστασιν δίδου.

I now agree with Hermann and Gaisford in thinking this the true reading. Hermann rightly says of the asyndeton: 'quae est per asyndeton instantius precantis oratio.' Jebb seems to have overlooked H.'s explanation of $\kappa \alpha i$, i.e. 'ut iratus fuisti, ita fac etiam ut cesset ira.' 'Allow your angry spirit to remove.' Cp. Phil. 807, $\kappa \alpha i \theta i \rho \sigma o s i \sigma \chi'$, and for $\mu \epsilon \tau i \sigma \tau a \sigma \iota v$, Eur. Alc. 1122.

λύπης δ' εὐτυχῶν μεθίστασο.

See also Eur. Bacch. 647, δργη δ' ὑπόθες ήσυχον πόδα.

723. Cp. fr. adespot. 535.

 $\chi \rho \dot{\eta} \, \delta' \dot{\eta} \, \lambda \dot{\epsilon} \gamma \epsilon i \nu \, \tau i \, \chi \rho \eta \sigma \tau \dot{\delta} \nu \, \dot{\eta} \, \lambda \dot{\epsilon} \gamma \sigma \sigma \sigma i \nu \, \epsilon \dot{\nu}$ μ $\dot{\eta} \, \delta \upsilon \sigma \mu \epsilon \nu \alpha \dot{\iota} \nu \epsilon \iota \nu \, \tau \dot{\omega} \, \phi \, \theta \dot{\sigma} \nu \dot{\omega} \, \nu \, \iota \kappa \dot{\omega} \mu \dot{\epsilon} \nu \sigma \dot{\nu}.$

729. οὐ τὸν χρόνον χρὴ μᾶλλον ἢ τἄργα σκοπείν.

I still think that Haemon means by $\tau \tilde{a}\rho \gamma a$, not his own merits, but the facts of the case. Creon, however, may have understood him in the former way, and Jebb's explanation of $\tilde{\epsilon}\rho\gamma o\nu$ in 730 is then justified. Cp. fr. adespot. 374.

ω τλημον ἀρετή, λόγος ἄρ' ἦσθ', έγω δὲ σὲ ως ἔργον ἤσκουν.

737. πόλις γὰρ οὐκ ἔσθ' ήτις ἀνδρὸς ἐσθ' ἐνός.

Cp. Eur. fr. 172.

οὖτ' εἰκὸς ἄρχειν, οὖτ' ἐχρῆν ἄνευ νόμου τύραννον εἶναι· μωρία δὲ καὶ θέλειν, δς τῶν ὁμοίων βούλεται κρατεῖν μόνος. **747.** Jebb treats αἰσχρῶν as neuter; and certainly αἰσχρὸς, in a moral sense, is rarely used of persons. But cp. *Phil.* 906, αἰσχρὸς φανοῦμαι.

751. ηδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινά.

Jebb says ' $\delta\lambda\epsilon\hat{i}$ $\tau\iota\nu\hat{a}$, i.e. $\epsilon\mu\hat{\epsilon}$: Creon understands him to mean $\sigma\hat{\epsilon}$.' I think that he means $\sigma\hat{\epsilon}$, not as a threat, but as a warning. Creon's authority in the State will be ruined by his arbitrary and cruel act. Haemon certainly has no thought of threatening his father's life. Creon wrongly imagines that he is going to put himself at the head of a revolt (768).

767. νους δ'έστι τηλικούτος άλγήσας βαρύς.

βαρύς. This word implies not only resentment, but suggests the 'something dangerous' in the angry man. Cp. Eur. Med. 38, βαρεῖα γὰρ φρήν, and Phil. 1045.

βαρύς τε καὶ βαρείαν ở ξένος φάτιν τήνδ' εἶπ', 'Οδυσσεῦ.

The words of the chorus harp upon Creon's fear of rebellion.

768. δράτω, φρονείτω μείζον η κατ' ἄνδρ' ἰών.

775. φορβής τοσοῦτον ώς ἄγος μόνον προθείς.

Cp. Eur. fr. 379.

ην τις οικων πλουσίων φάτνην έχη.

785. Cp. Eur. *Ηίρρ*. 447, 448; 1272, 1273, ποτάται 'πὶ γαίαν εὐάχητόν θ' άλμυρὸν ἐπὶ πόντον.

786-796.

786. καὶ σ' οὖτ' ἀθανάτων †φύξιμος οὐδείς.

796. νύμφας τῶν μεγάλων †πάρεδρος ἐν ἀρχαίς.

Ι propose καὶ σ' ουτ' άθανάτων *πέφευγεν οὐδείς . . . νύμφας. τῶν μεγάλων πάρεδρος *άρχαις. φύξιμος occurs once in Od. 5, 359, where the neuter is used impersonally, and not as here. Otherwise the word seems to belong to later prose. May not the text here be affected by a marginal gloss, φύξιμός ἐστιν, explaining πέφευγεν (the gnomic perfect) as=δυνατός έστι φυγείν? If that is so, the deletion of έν in 796 is a very simple change. 'Yoke-fellow with the authority of great Ordinances.' The law of filial obedience is tempered by the influence of beauty. An assessor may either confirm a judgment or modify it.

The loves in Eur. Medea, 843, are co-workers with wisdom: justice in O.C. 1382, sits in council with the ancient laws of Zeus. The assessor in the present instance over-rules the

finding of the judge. Cp. Moschion, fr. 6, l. 16.

ην δ'ό μεν νόμος ταπεινός, ή βία δὲ σύνθρονος δίκη.

οὖθ' ἀμερίων ἐπ' ἀνθρώπων, ὁ δ'ἔχων μέμηνεν. 790.

The change from $\epsilon \pi' \dot{a} \nu \theta \rho \dot{\omega} \pi \omega \nu$ to $\sigma \dot{\epsilon} \gamma' \dot{a} \nu \theta \rho \dot{\omega} \pi \omega \nu$ is simple and plausible. But $\epsilon \pi i$ with the genitive denoting extent may be compared to the use with the accusative in Homer, Il. 24, 202, ἔκλε' ἐπ' ἀνθρώπους, ib. 10, 213.

άμαχος γὰρ ἐμπαίζει θεὸς 'Αφροδίτα. 800.

έμπαί(ει. Either (with Jebb) sc. τοις βλεφάροις='is at play therein'; or rather sc. τῷ ἡσσωμένω τοῦ ἔρωτος,= 'mocks at her victim.' Cp. Hor. Od. iii. 28, 49.

> Fortuna saevo laeta negotio et Ludum insolentem ludere pertinax.

806-808.

όρατ' έμ', ω γας πατρίας πολίται τὰν νεάταν όδὸν στείχουσαν, νέατον δὲ φέγγος λεύσσουσαν ἀελίου κούποτ' αὐθις.

Jebb says, 'νέατον, in contrast with αὖθις, is best taken as adv.' It is a nice point, but I think it should be determined rather by what precedes than by what follows, which can easily be construed κατὰ σύνεσιν. Cp. Trach. 835, ἀέλιον ἔτερον ἢ τανῶν. See, however, Eur. Hec. 411, Tro. 201.

820. οὖτε ξιφέων ἐπίχειρα λαχοῦσ'.

In spite of parallels, I think the genitive ξιφέων here is descriptive.

821, 822. ἀλλ, αὐτόνομος, ζῶσα μόνη δὴ Θνητῶν ᾿Αΐδην καταβήσει.

αὐτόνομος. This is taken to mean 'of your own free will,' 'mistress of thine own fate.' So Jebb, with Hermann. But the scholiast's explanation may yet be justified: ἰδίφ καὶ καινῷ νόμφ περὶ τὸ τέλος χρησαμένη. Antigone's case is an exception to all rules. If that is the meaning, she may well say 'Miserable comforters are ye all.'

823. ξέναν. Cp. Pind. Nem. iv. 23, where Thebes is ξένιον ἄστυ to Aegina.

828-840. πετραία βλάστα δάμασεν· καί νιν *ὄμβροι τακομέναν . . . οὐκ *οἰχομέναν ὑβρίζεις.

I accept Jebb's defence of the conjectures ὅμβροι and οἰχομέναν.

836-838. καίτοι φθιμένη μέγα *κἀκοῦσαι τοῖς ἰσοθέοις ἔγκληρα λαχεῖν ξῶσαν καὶ ἔπειτα θανοῦσαν.

There is likewise much force in Jebb's argument about these lines. But I do not see why $\xi \gamma \kappa \lambda \eta \rho a \lambda a \chi \epsilon \hat{\iota} \nu$ may not mean 'having a share amongst.' Words in poetry are not tied down to the precision of their legal application.

849. πρὸς *ἔρυμα τυμβόχωστον ἔρχομαι.

The "over $\epsilon\rho\tilde{\gamma}\mu a$ does not mark $\epsilon\rho\gamma\mu a$ as corrupt, but indicates that what looks like a γ is really a deeply indented \tilde{v} . The same thing may be seen two lines higher up over the \tilde{v} of $\xi v \mu \mu \acute{a} \rho \tau \ddot{v} \rho a$ s, which, in linking it to the ρ , the scribe has made too shallow. On the other hand, in the Scholion, $\epsilon\rho\mu a$ $\pi\epsilon\rho\acute{c}\phi\rho a\gamma\mu a$, $\epsilon\rho\mu a$ seeems to be miswritten for $\epsilon\rho\gamma\mu a$.

850. * β ροτοῖς οὖτε *τις ἐν νεκροῖσιν.

I still think that this correction of the text, proposed by me in the small edition of 1886 (C.A.) may compete with that of Seyffert adopted by Jebb, βροτοῖς οὔτε νεκροῖς κυροῦσα.

862-865. ἰὼ ματρῷαι λέκτρων ἄται κοιμήματά τ'αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρῳ ματρός,

'Alas for my mother's horrid fate in marriage,—alas, for what befel my hapless father,—incestuous intercourse with her from whom he sprang.'

I read $\delta v \sigma \mu \delta \rho \varphi$ and understand Antigone to refer to both her parents. $\pi \alpha \tau \rho i$, dative of interest after the compound adj.

866. οἵων ἐγώ ποθ' ἀ ταλαίφρων ἔφυν.

οἴων is not merely exclamatory, but relative: and the vague $\pi o \tau \epsilon$ looks back to the hour of her birth, 'I sprang, what time I sprang.'

879. Cp. fr. adespot, 28.

δ κλεινὸν ὅμμα, νῦν πανύστατόν σ' ἰδὼν λείπω φάος τοδ'.

887, 888. ἄφετε μόνην ἔρημον, εἶτε χρὴ θανεῖν εἴτ' ἐν τοιαύτη ζῶσα *τυμβεύσει στέγη.

Certainly, if 888 is sound, the change from $\chi\rho\dot{\eta}$ to $\chi\rho\dot{\eta}$ is justified. But there is something to be said for $\tau\nu\mu\beta\epsilon\dot{\nu}\sigma\epsilon\iota$, though of weak MS. authority. The notion of Antigone choosing between life and death when insepulchred, is too bizarre even for Creon's caprice. For $\chi\rho\dot{\eta}$, cp. Eur. Med. 355, $\epsilon\dot{\iota}$ $\mu\dot{\epsilon}\nu\epsilon\iota\nu$ $\delta\epsilon\hat{\iota}$, $\mu\dot{\iota}\mu\nu'$ $\dot{\epsilon}\dot{\phi}'$ $\dot{\eta}\mu\dot{\epsilon}\rho\alpha\nu$ $\mu\dot{\iota}\alpha\nu$.

899. φίλη δὲ σοί, κασίγνητον κάρα.

I agree that κασίγνητον κάρα in this line is addressed to Eteocles.

καίτοι σ'έγω 'τίμησα τοις φρονούσιν εύ. 904-920. οὐ γάρ ποτ' οὕτ' ἃν εἰ τέκνων μήτηρ ἔφυν ούτ' εί πόσις μοι κατθανών έτήκετο. βία πολιτων τόνδ' αν ηρόμην πόνον. τίνος νόμου δη ταθτα πρός γάριν λέγω: πόσις μεν αν μοι κατθανόντος άλλος ήν, καὶ παίς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ημπλακον, μητρός δ' έν "Αιδου καὶ πατρός κεκευθότοιν. ούκ έστ' άδελφὸς ὅστις ἃν βλάστοι ποτέ. τοιώδε μέντοι σ' έκπροτιμήσασ' έγώ νόμω, Κρέοντι ταῦτ' έδοξ' άμαρτάνειν καὶ δεινά τολμάν, Το κασίγνητον κάρα. καὶ νῦν ἄγει με διὰ χερών οὕτω λαβών αλεκτρον, άνυμέναιον, ούτε του γάμου μέρος λαχούσαν ούτε παιδείου τροφής, άλλ' ωδ' έρημος προς φίλων ή δύσμορος ζωσ' είς θανόντων ερχομαι κατασκαφάς.

It may seem an act of unpardonable temerity to defend this passage from the hosts of critics who, since Goethe's obiter dictum on the subject have pronounced against it. But I must venture.

The fallacy which seems to me to lie at the root of the objection is that of demanding absolute logical consistency from a tragic heroine in the immediate prospect of death. That Antigone's faith does waver for a moment appears from 922, which no one suspects, τί χρή με την δύστηνον ές $\theta \epsilon o \hat{v} s \tilde{\epsilon} \tau \iota \mid \beta \lambda \hat{\epsilon} \pi \epsilon \iota v$; In this moment of utter desertion she marvels at her own act, and in a state of mind approaching to delirium, tries to account for it. The reasoning put into her mouth by the poet is peculiar to the age, but the fact which it expresses has a universal import. The ground of her proceeding in defiance of all men was something deeper, not only than Creon's edict, but than the unwritten immemorial tradition to which she had appealed. It lay in her unique affection for Polynices. Under the shadow of death she is conscious of a motive more constraining than reason, 'the primal sympathy, which, having been, must ever be.' But the shadow lifts, and she recovers the resolute unbending mood which breathes through 925-928.

Such an alternation of pathos with stern resolve does not seem to me to detract either from the *Antigone* as a work of art, or from the character of the heroine.

In line 904, I would not punctuate after φρονοῦσιν. 'Those who consider wisely will agree that I did honour thee.'

What Jebb thinks the inexcusable clumsiness of 910, appears to me to arise from condensation. She means, 'if, after the loss of a husband, her only child were lost to her.' And her imagination about such things is that of an inexperienced girl.

In 916, I do not think that $\delta\iota\dot{\alpha}$ $\chi\epsilon\rho\hat{\omega}\nu$ is 'in his hands,' but 'between the hands of ministers'; see L. and S. $\delta\iota\alpha\lambda\alpha\mu\beta\dot{\alpha}\nu\omega$, ii. 1; Her. i. 114, $\dot{\epsilon}\kappa\dot{\epsilon}\lambda\epsilon\nu\epsilon$ $\alpha\dot{\nu}\tau\dot{\rho}\nu$ $\tau\dot{\nu}\dot{\nu}\dot{\nu}$ $\dot{\alpha}\lambda\lambda\nu\nu$ s $\pi\dot{\alpha}i\delta\alpha$ s $\delta\iota\alpha\lambda\alpha\beta\dot{\epsilon}i\nu$.

For a further defence of the passage, see above, p. 1, Obs. 3.

927. εἰ δ' οῖδ' ἀμαρτάνουσι, μὴ πλείω κακὰ πάθοιεν.

For μη πλείω, cp. Eur. Heracl. 576.

δίδασκέ μοι τοιούσδε τούσδε παΐδας, ες το πῶν σοφούς, ὥσπερ σύ, μηδὲν μᾶλλον ἀρκέσουσι γάρ.

940. λείσσετε, θήβης οἱ κοιρανίδαι.

I still think, as I did in 1879, that οἱ κοιρανίδαι is addressed chiefly to the θ εοὶ προγενεῖς, and that πρὸς οἴων ἀνδρῶν expresses contempt for the upstart Creon. Cp. [Lys.] xiii. 64, δεῖ γὰρ ὑμᾶς εἰδέναι ὅτι δοῦλος καὶ ἐκ δούλων ἐστίν, ἵν' εἰδῆτε οἷος ὧν ὑμᾶς λυμαίνεται.

959, 960. οὕτω τᾶς μανίας δεινὸν ἀποστάζει ἀνθηρόν τε μένος.

Previous interpreters, including the Scholiast, Hermann and Schneidewin, have understood these words to mean, 'So fell and so acute is the rage that flows' (lit. 'exudes') 'from madness.' Linwood says, 'ἀποστάζει dicit, metaphorâ a viro stillante sumta.' Jebb renders, 'There the fierce exuberance of his madness slowly passed away.' This innovation will hardly stand: οὕτω naturally connects with δεινόν, which is predicative with ἀποστάζει. ἄνθος is a natural metaphor for the acme or acute stage of a disease. And κεῖνος ἐπέγνω μανίαις κ.τ.λ. confirms the general statement (Hermann) by the example in question.

966. παρὰ δὲ Κυανεᾶν *πελάγει διδύμας άλος.

Jebb's conjecture πελάγει for πελάγεων is decidly preferable to Wieseler's σπιλάδων. I have no hesitation in accepting it,

For διδύμας άλός, cp. Aesch. fr. 191.

δίδυμον χθονδς Εὐρώπης μέγαν ἦδ' 'Ασίας τέρμονα Φᾶσιν.

Also Eur. Iph. T. 392, κυάνεαι σύνοδοι θαλάσσας; ib. 421-422, τὰς ξυνδρομάδας πέτρας . . . Φινεΐδας αὐτόνους ἀκτάς.

970. Σαλμυδησός, ἵν' ἀγχίπτολις "Αρης.

I prefer to read ἀγχίπτολις "Αρης with ἀρχαιογενήτων in the antistrophe. See below.

977-980. κατὰ δὲ τακόμενοι μέλεοι μελέαν πάθαν κλαῖον ματρός, ἔχοντες ἀνύμφευτον γονάν.

Jebb thinks the comma at $\mu \alpha \tau \rho \delta s$ makes the sentence harsh and obscure. But, if it is intended to indicate that 'they mourn for their mother's fate also,' such an indirect way of expressing this is even more obscure.

981. ά δὲ σπέρμα μὲν ἀρχαιογόνων.

I would read ἀρχαιογενήτων. Cp. ἀγένητος (Plat. *Phaedr*. 245 d).

987. ἀλλὰ κἀπ' ἐκείνᾳ Μοῖραι μακραίωνες ἔσχον, ὁ παῖ.

ἐπέσχον is well explained by Schneidewin, 'irruerunt, mit der Nebenbezeichnung des καθελεῖν).' The aorist tense has this effect. Cp. Eur. Hec. 692, οὐδέ ποτ' ἀστένακτος, ἀδάκρυτος άμέρα μ' ἐπισχήσει, Pind. fr. 50 (Bergk.) ἀλόχω ποτὲ θωραχθεὶς ἔπεχ' ἀλλοτρία | ' Ω αρίων.

989, 990. τοίς τυφλοίσι γὰρ αὕτη κελευθος ἐκ προηγητοῦ πέλει.

Cp. Eur. fr. 816.

εί τιν' εἰσίδοιμ' ἀνὰ πτόλιν τυφλὸν προηγητήρος εξηρτημένον. 994. τοιγάρ δι' όρθης τήνδε ναυκληρείς πόλιν.

If ἐναυκλήρειs is read, with Jebb, the echo to the previous line is more exact. But the present has some point in contrast to the impending peril.

1012, 1013. τοιαθτα παιδός τοθδ' έμάνθανον πάρα φθίνοντ' ἀσήμων ὀργίων μαντεύματα.

I take τοιαθτα adjectively with μαντεύματα.

1017, 1018. πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς τοῦ δυσμόρου πεπτῶτος Οἰδίπου γόνου.

The construction which Jebb thinks less natural seems to me to give a better *phrasing*. 'Are tainted by the feeding of birds and dogs upon the unhappily fallen son of Œdipus.'

1029, 1030. ἀλλ' εἶκε τῷ θανόντι, μήδ' ὀλωλότα κέντει. τίς ἀλκὴ τὸν θανόντ' ἐπικτανεῖν ;

Cp. Eur. fr. 176.

τίς γὰρ πετραίου σκόπελου οὐτάζωυ δορὶ ὀδύναισι δώσει; τίς δ' ἀτιμάζων νέκυς, εὶ μηδέν αἰσθάνοιντο τῶν παθημάτων;

1035, 1036. ἄπρακτος ὑμίν εἰμι, τῶν δ' ὑπαὶ γένους έξημπόλημαι κάμπεφόρτισμαι πάλαι.

Jebb has L.'s authority for retaining δ'. I seem to have neglected this in my collation. He is also probably right in retaining κάμπεφόρτισμαι, 'I am bought and taken on board.'

1044. θεούς μιαίνειν οὔτις ἀνθρώπων σθένει.

1051. ὅσφπερ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.

I do not see that $\mu \hat{\eta} \phi \rho o \nu \hat{\epsilon} \nu$ is aimed at Teiresias. It is simply the acceptance of a truism.

1062. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος;

I take the words interrogatively, but still understand $\tau \delta \sigma \delta \nu \mu \epsilon \rho \rho s$, as quantum ad te attinet. 'Do I seem to be speaking for gain in regard to you?' This does not mean 'for your advantage,' but 'so as to win reward from you.' The former would sound oddly after $\epsilon l \kappa \epsilon \rho \delta \sigma s \lambda \epsilon \gamma \rho \iota$ in l. 1032. The meaning is well expressed by Dindorf (quoted by Linwood in loco): 'Significat his verbis Tiresias ea se dicturum quae nihil lucri ab Creonte ei allatura sint.'

1070-1072. ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὖ θεῶν ἄμοιρον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν.

I still think that the gen. depends on $\tilde{a}\mu \omega \rho \rho \nu$, 'without the honour due to the gods below, and that $\delta \nu$ in 1072 is neuter, 'in which things' (the dues of burial which you withhold).

1078. φανεί γάρ, οὐ μακροῦ χρόνου τριβή.

This punctuation, which is Schneidewin's, seems to me far more vivid and expressive than the deletion of the commas, making $\tau \rho \iota \beta \hat{\eta}$ the subject of $\phi a \iota \epsilon \hat{\iota}$.

1094. μή πώ ποτ' αὐτὸν ψεῦδος ές πόλιν λακεῖν.

The correction from $\lambda \alpha \beta \epsilon \hat{\imath} \nu$ to $\lambda \alpha \kappa \epsilon \hat{\imath} \nu$ in L. is made by the Scholiast, who wrote $\phi \theta \epsilon \gamma \xi \alpha \sigma \theta \alpha \nu$ in the margin.

1098. εὐβουλίας δεῖ, παῖ Μενοικέως, λαβεῖν.

I agree in reading λαβείν.

1102. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν ;

Jebb conjectures δοκεί somewhat doubtfully. But is not this tautological? I prefer δοκείς παρεικαθείν (sc. ταῦτα ἐμέ): 'Do you expect that I will yield it?'

1103, 1104. συντέμνουσι γὰρ θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.

As ποδώκεις shows, there is at least an association from the secondary meaning of συντέμνειν (sc. δδόν). This seems to be admitted by Jebb in rendering, 'Cut short their careers.' Cp. Eur. Rhes. 450, συντεμών τοὺς σοὺς πόνους. For a secondary use of ποδώκης, cp. fr. adespot. 519.

οὐ χρὴ ποδώκη τὸν τρόπον λίαν φέρειν.

1106. ἀνάγκη δ' οὐχὶ δυσμαχητέον.

Cp. fr. adespot. 312.

θεῷ μάχεσθαι δεινόν ἐστι καὶ τύχη.

ΙΙΙ2. αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι.

I agree with 'Nauck and others,' including Schneidewin, in taking these words figuratively. 'As I have made the tangle, I will unravel it.' Creon is not moved by compassion for Antigone, nor by anxiety on Haemon's account, but by the fear for the State, which Tiresias's prophecy has awakened. His first thought is to undo his primal error by burying Polynices. For the language, cp. Eur. Hipp. 671, κάθαμμα λύευ.

ΙΙΙ6. Καδμείας νύμφας ἄγαλμα.

Cp. fr. adespot. 126, Αἰτώλιδος ἀγάλματα νύμφας (sc. Deianira's sons), Eur. Suppl. 1163, οὐκέτι φίλον | φίλας ἄγαλμ' ὄψομαί σε ματρός, Iph. T. 273.

III9. κλυτὰν δς ἀμφέπεις Ἰταλίαν.

See the reference to Soph. *Triptol.* in Pliny, *H. N.* 18, 12 (quoted by Nauck, *fr.* 543), et fortunatam Italiam frumento canere candido.'

For the final short syllable, cp. Phil. 679.

As sometimes happens, even in the earlier period, the dactyl comes in a different part of the logacedic line in str. and antistr. Thus in the antistr. (1135) we have—

1127. ἔνθα Κωρύκιαι στείχουσι Νύμφαι Βακχίδες.

By all means transpose Νύμφαι στείχουσι το στείχουσι Νύμφαι.

1141. ἔχεται πάνδαμος *άμὰ πόλις ἐπὶ νόσου.

έχεται. Cp. Plato, Phileb. 45 b, οἱ πυρέττοντες καὶ ἐν τοιούτοις νοσήμασιν ἐχόμενοι.

1150. προφάνηθι Ναξίαις σαῖς ἄμα περιπόλοις.

Jebb reads $\delta va\xi$, $\sigma a\hat{\imath}_s$ with Bergk. I prefer Böckh's method.

1155. Κάδμου πάροικοι καὶ δόμων 'Αμφίονος.

It seems more natural to construe Kάδμου with πάροικοι, δόμων being introduced by an afterthought. Amphion was the builder.

1156, 1157.

οὖκ ἔσθ' ὁποῖον στάντ' ἃν ἀνθρώπου βίον οὖτ' αἰνέσαιμ' ἃν οὖτε μεμψαίμην ποτε.

Cp. fr. 102.

τίς δή ποτ' ὅλβον ἡ μέγαν θείη βροτῶν, ἡ σμικρὸν, ἡ τὸν μηδαμοῦ τιμώμενον; οὐ γάρ ποτ' αὐτῶν οὐδὲν ἐν ταὐτῷ μένει.

I still think the Scholiast's explanation, τινὰ στάσιν ἔχοντα, gives the true sense, 'No life of man, howsoe'er it stand' in apparent fixity). Jebb seems to take στάντα as a secondary predicate following αἰνέσαιμι, and 'giving the ground for the praise or blame.'

1165.

τὰς γὰρ ἡδονὰς ὅταν προδῶσιν ἄνδρες.

Note the inverted expression, and see Prefatory Remarks, p. x.

1168. πλουτεί τε γάρ κατ' οίκον, εί βούλει, μέγα.

I retain the present indicative. The hypothetical imperative' in the 2nd person seems doubtful and less expressive here than the hypothetical use of the indicative, for which cp. Eur. Androm. 334.

τέθνηκα δη ση θυγατρι και μ' ἀπώλεσε, Plat. Theaet. 192 e, Σωκράτης ἐπιγινώσκει Θεόδωρον και Θεαίτητον, ὁρᾳ δὲ μηδέτερον, μηδὲ ἄλλη αἴσθησις αὐτῷ πάρεστι περι αὐτῶν οὐκ ἄν ποτε ἐν ἑαυτῶ δοξάσειεν ὡς ὁ Θεαίτητος ἐστὶ Θεόδωρος.

In either case $\epsilon i \beta o i \lambda \epsilon \iota$ is idiomatic; though with $\pi \lambda o i \tau \epsilon \iota$ and $\hat{\xi} \hat{\eta}$ it would require the same subject (σi) to be continued. But 'Be wealthy, if you will' is less to the point than 'Grant, if you will, that the man is wealthy,' and with the latter meaning $\hat{a} v \delta \rho i$, 1171, is more in harmony.

1105.

δρθὸν ἀλήθει' ἀεί.

Cp. fr. 529.

θάρσει· λέγων τάληθες οὐ σφαλεῖ ποτε.

fr. adespot. 30.

οὐκ οἶδα· τάληθὲς γὰρ ἀσφαλὲς φράσαι.

Eur. fr. 1036.

πότερα θέλεις σοι μαλθακά ψευδή λέγω ή σκλήρ' άληθή· φράζε· σὴ γὰρ ή κρίσις.

Aesch. Ag. 620, 1.

1196. ἐγὰ δὲ σῷ ποδαγὸς ἐσπόμην πόσει.
ποδαγὸς ἐσπόμην: 'Accompanied as guide.'

1204. For the feeling in $\lambda\iota\theta$ οστρώτ ω , cp. Eur. H. F. 52 ἀστρώτ ω πέδ ω | πλευρὰσ τιθέντες.

1216. άρμὸν χώματος λιθοσπαδ $\hat{\eta}$.

For ἀρμόν, cp. Eur. fr. 781, l. 45. δι ἀρμῶν ἐξαμείβεται πύλης καπνοῦ μέλαιν' ἄησις ἔνδοθεν στέγης, Med. 1315.

1219. τάδ' έξ ἀθύμου δεσπότου κελεύσμασιν.

Burton's κελευσμάτων, adopted by Jebb, is attractive. But cp. the datives in Eur. Phan. 91, στράτευμ' ίδεῖν 'Αργεῖον ἱκεσίαισι σαῖς, Bacch. 441, 442, οὐχ ἑκὼν | ἄγω σε, Πενθέως δ', ὅς μ' ἔπεμψ', ἐπιστολαῖς.

1224. εὐνῆς ἀποιμώζοντα τῆς κάτω $\phi\theta$ οράν,

I do not see the awkwardness of understanding wirgs as = marriage.

1232. πτύσας προσώπφ κούδὲν ἀντειπὼν ξίφους ἔλκει διπλοῦς κνώδοντας.

I am not convinced by Jebb's note that the Scholiast is wrong concerning πτύσας προσώπφ. Cp. fr. 617, ἀπέπτυσεν λόγους.

1238. καὶ φυσιῶν ὀξεῖαν ἐκβάλλει πνοήν.

όξεῖαν πνοήν, 'keen breath,' seems to me more natural than όξεῖαν ῥοήν, 'the swift stream.' The dying man 'breathes hard, Aesch. Ag. 1389,

κάκφυσιῶν ὀξεῖαν αίματος σφαγήν βάλλει μ' ἐρεμνή ψακάδι φοινίας δρόσου.

1241. τέλη λαχών δείλαιος είν 'Αιδου δόμοις.

I see no objection to reading $\epsilon \nu \gamma$, with Heath ('ay, in the home of Death'), although I think with Jebb that $\epsilon \nu \nu$ may be defended.

1259, 1260. εἰ θέμις εἰπεῖν, οὐκ ἀλλοτρίαν ἄτην, ἀλλ' αὐτὸς ἁμαρτών.

εὶ θέμις εἰπεῖν: not only because it is a heavy charge, but because reverence forbids rash accusation of the sovereign, Trach. 809, εἰ θέμις δ', ἐπεύχομαι.

1265. *ὅμοι ἐμῶν ἄνολβα βουλευμάτων.

ανολβα βουλευμάτων. Cp. Eur. Ηες. 192, αμέγαρτα κακών.

1266. ἰὼ παῖ, νέος νέφ ξὺν μόρφ.

I agree with the Scholiast: νέη ήλικίη καὶ καινοπρεπεῖ θανάτω τετελεύτηκας.

1272-1274. ἐν δ' ἐμῷ κάρᾳ θεὸς τότ' ἄρα τότε μέγα βάρος μ' ἔχων ἔπαισεν.

I agree with Jebb's excellent note, except that I take $\mu \epsilon \gamma a$ $\beta \acute{a}\rho os$ to be primarily adverbial, and $\epsilon \chi \omega \nu$ to be added supplementarily: 'Smote me with mighty force which he held.'

1274. ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς.

The use of $\epsilon \pi \iota \sigma \epsilon \iota \omega$ in Eur. Or. 255 is closely parallel to $\epsilon \nu \epsilon \sigma \epsilon \iota \sigma \epsilon \nu$ here.

μὴ 'πίσειέ μοι τὰς αίματωποὺς καὶ δρακοντώδεις κόρας.

1278-1280. ὧ δέσποθ', ὡς, ἔχων τε καὶ κεκτημένος, τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις ἔοικας ἥκειν καὶ τάχ' ὄψεσθαι κακά.

I take $\hat{\omega}$ s to be exclamatory; for the rest I am in agreement with Jebb's elaborate explanation.

Observe that πρὸ χειρῶν does not necessarily imply that Creon is himself carrying the dead body. Cp. Eur. Rhes. 274, μάχας πρὸ χειρῶν καὶ δόρη βαστάζομεν.

1282. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι.

Without rejecting Canter's emendation I still think that the MS. reading has a possible meaning: 'What is there worse, or what more of ill?'

1288. τί φής; τίνα λέγεις νέον μοι λόγον; Jebb's reading is

τί φής, ὧ παῖ, τίνα λέγεις μοι νέον.

But (1), although the form of dochmiac $-\frac{1}{2} - \frac{1}{2}$ is not incorrect, it is extremely rare and not identical with 1341, with which Jebb compares it.

(2) Although $\delta \pi a \hat{\imath}$ might be addressed to the messenger, there is a certain awkwardness in its occurring in the line of the antistrophe which corresponds to 1266, $i\delta \pi a \hat{\imath} \kappa.\tau.\lambda$. The eye of the scribe may have wandered back from the antistrophe to the strophe. In O. T. 1008, 1030, which Jebb compares, the Corinthian regards Œdipus as his foster-son. Creon is too self-absorbed to appeal for sympathy.

(3) Although in Jebb's reading νέον may be construed with μόρον, the phrase τίνα νέον γυναικείον μόρον is not in point. Creon asks, not 'What new slaughter of a woman dost thou tell me of?' but 'dost thou tell me also of the slaughter of a wife?' He seeks confirmation, not further information. Cp. Macduff's 'My wife killed too?'

1301. ηδ' *όξυθήκτω βωμία περὶ *ξίφει.

I now accept Arndt's emendation with Jebb. The repetition of $\eta \delta \epsilon$ gave the appearance of an hypermetric line. And in cutting off the two last syllables the ξ of $\xi i \phi \epsilon \iota$ adhered to $\pi \epsilon \rho i$; while $\delta \xi v \theta \eta \kappa \tau \varphi$ changed to $\delta \xi v \theta \eta \kappa \tau \varphi$. See note on l. 4, supra.

1303. τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λέχος.

I admit that λάχος is probable. But see Eur. Phæn. 931 ff.

1308. τί μ' οὐκ ἀνταίαν ἔπαισέν τις ἀμφιθήκτῳ ξίφει.

For ἀνταίαν, cp. Eur. Androm. 843, ἵν' ἀνταίαν | ἐρείσω πλαγάν.

1321. ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών.

If the lengthening of the last syllable of $\tau \acute{a} \chi os$ in arsi between the dochmiacs may not be allowed, $\~\sigma \iota \iota \tau \acute{a} \chi \iota \sigma \tau \'$ is certainly an easy remedy. But cp. the hiatus in O. T. 657, $\sigma \grave{v} \iota \acute{a} \phi a \nu \epsilon \imath \iota \lambda \acute{o} \gamma \phi \~\sigma \iota \iota \mu o \nu \beta a \lambda \epsilon \imath \nu$.

1327. βράχιστα γὰρ κράτιστα τἀν ποσὶν κακά.

Cp. fr. 172, βράχιστον βραχύτατον. Σοφοκλής Δανάη.—(Antiatt.)

1329, 1330. φανήτω μόρων ὁ κάλλιστ' ἐμῶν ἐμοὶ τερμίαν ἄγων ἁμέραν ὅπατος.

Jebb reads with Pallis μόρων ὁ κάλλιστ' *ἔχων ἐμοί.

I will not dispute his dictum that μόρος is not thus used elsewhere. But I would urge (1) that the language is more forcible without the periphrasis, which Sophocles has rarely employed in lyric verse. (An exception is O. T. 879, τὸ καλῶς ἔχον πόλει πάλαισμα, where the sense is less emotional than here.)

(2) A somewhat similar use of μοίρα occurs in Plato, Polit. 271 c, ὅσους μὴ θεὸς αὐτῶν εἰς ἄλλην μοίραν ἐκόμισεν. And δαίμων is sometimes similarly particularised as the special destiny attending a critical moment: e.g. El. 1306, τῷ παρόντι δαίμονι: ib. 916 f., τοῦς αὐτοῦσί τοι

ούχ αύτὸς αἰεὶ δαιμόνων παραστατεῖ.

1332. ὕπατος: 'Best fate of all' (Jebb). But why may not ὅπατος, like the Latin supremus, mean 'final,' 'consummate,' 'which there is nothing beyond'? The prep. ὑπὲρ with accus.=beyond in space: Plato, Critias 108 e, τοῖς θ' ὑπὲρ Ηρακλείας στήλας ἔξω κατοικοῦσι καὶ τοῖς ἔντος. And in supr. 16 οὐδὲν οἶδ' ὑπέρτερον is 'I know nothing beyond.'

1336. άλλ' δν *έρωμαι, ταῦτα συγκατηυξάμην.
There is no objection to ἐρω μέν (Jebb).

1340-1341. ὅς, ὧ παῖ, σέ τ' οὐχ ἑκὼν *κάκτανον σέ τ' αὐτάν.

σέ τ' αὖ τάνδ' (Jebb). I cannot help thinking that the demonstrative is rather frigid here, and that αὖτάν, without

pressing any antithesis, is pathetic. 'Ay, and thee!' The successive calamities are each too great to be taken easily into one view.

1342-1346.

οὐδ' ἔχω ὅπα πρὸς πότερον ἴδω· *πάντα γὰρ λέχρια *τἀν χεροῖν, τὰ δ' ἐπὶ κρατί μοι πότμος δυοκόμιστος εἰσήλατο.

Doubtless $\pi \bar{\alpha}$ $\kappa \alpha \hat{\iota}$ $\theta \hat{\omega}$ is a corruption of $\pi \hat{q}$ $\kappa \lambda \iota \theta \hat{\omega}$. But it is not so certain that the phrase did not originate in a gloss. Jebb does not observe that in L. there is a dot, equivalent to an obelus, over $\pi \bar{\alpha}$ (sic). $\lambda \hat{\epsilon} \chi \rho \iota \alpha = \text{`ready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1168, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\epsilon} \chi \rho \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\iota} \alpha = \text{`fready to fall,' cp. Eur. } \textit{Med.}$ 1169, $\lambda \hat{\iota} \alpha = \text{`fready to fa$

AJAX

In another place ¹ I have tried to show that the supposed inferiority of the latter part of the Ajax is not entirely accounted for by the importance of the burial rite, and the hero's apotheosis. It is true that in the Ajax, as in the Antigone, the living presence of the chief person is withdrawn at the culminating point; but, while the tension of expectancy is thus relaxed, the fund of emotion which has been evoked is not dissipated but rather deepened in the sequel,—while the intervention of Odysseus in the catastrophe restores the calm of spirit which befits the conclusion of a tragic action.

Οὐκ ἢν ἄρ' οὐδὲν π ῆμ' ἐλευθέρου δάκνων | ψυχὴν ὁμοίως ἀνδρός, ὥς ἀτιμία, Fr. adespot. 110.

28. τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.

νέμει is clearly right. For $\tau \rho \epsilon \pi \epsilon \iota$ —probably due to a prosaic interpreter, cp. [Lys.] c. Andoc. § 13, μη βούλεσθε εἰς ὑμᾶς τὴν αἰτίαν ταύτην περιτρέψαι, Plato, Ερ. iii. 315 ε., τοὺς δ' ἔξωθεν, εἴ τι γίγνοιτο ἁμάρτημα, πᾶν εἰς ἐμὲ τρέπειν. In both cases it implies a wrong assignment of blame.

τὰ μὲν σημαίνομαι,τὰ δ' ἐκπέπληγμαι, κοὖκ ἔχω μαθεῖν ὅπου.

 $\ddot{o}\pi o v$, 'where Ajax is.' The tracks about the tent door were so confused that Odysseus could not be sure that Ajax

¹ Tragic Drama in Aeschylus, Sophocles, and Shakespeare, p. 84.

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had not gone forth again. The v. r. ὅτου, 'whose footprints they are,' seems to me the work of a prosaic interpolator. 'Is the game in its lair or is it stolen away?' That is the question. See note on O. T. 924, 925.

40. καὶ πρὸς τί δυσλόγιστον ὧδ' ἦξεν χέρα

In defence of taking $\mathring{\vartheta}\xi\epsilon\nu$ intransitively it may be urged:—
(1) that $\mathring{\vartheta}\sigma\sigma\omega$ a few lines earlier (32) is intransitive; (2) that the transitive use is rare; (3) that if $\chi\epsilon\rho\alpha$ is taken in the secondary sense of 'violent action' the accusative (of cognate signification) is not beyond the limits of tragic idiom; cp. $\beta\mathring{\omega}\sigma\nu$ in 42.

51, 52. ἐγώ σφ' ἀπείργω, δυσφόρους ἐπ' ὅμμασι γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς.

Most editors have followed the Aldine edition in punctuating after $\delta \pi \epsilon i \rho \gamma \omega$ and $\beta a \lambda o \hat{v} \sigma a$. And this seems to me to harmonise better with the whole context, than to construe the genitive with $\gamma \nu \omega \mu \alpha s$.

For δυσφόρους, cp. Hamlet, 1. ii. 203, 'their oppressed and fear-surprised eyes.' Pind. Nem. i. 55, θάμβει δυσφόρφ.

54. λείας ἄδαστα βουκόλων φρουρήματα.

I am still inclined to render $\lambda \epsilon i as \ \ \delta \delta a \sigma \tau a$, 'undivided from the spoil.'

64. ώς ἄνδρας, ούχ ώς εὔκερων ἄγραν ἔχων.

I still think that $\epsilon \check{v} \kappa \epsilon \rho \omega v$ applies to the sheep as well as the kine.

72. ἀπευθύνοντα, 'controlling,' even if taken literally, suggests punishment. Cp. Eur. Bacch. 884-6, ἀπευθύνει δὲ βροτῶν | τούς τ' ἀγνωμοσύναν τιμῶντας . . . ΗΕR. ii. 177, ἰθύνεσθαι θανάτφ.

75. οὐ σῖγ' ἀνέξει μηδὲ δειλίαν ἀρεί;

Of Jebb's careful reasoning in favour of $d\rho\epsilon\hat{i}$ here, the strongest point is the quantity of $d\rho$. His note is convincing.

76. ἔνδον ἀρκείτω μένων.

For the personal construction, cp. also Eur. Or. 1592, φησὶν σιωπῶν ἀρκέσω δ' ἐγὼ λέγων, Aesch. Prom. 621, τοσοῦτον ἀρκῶ σοι σαφηνίσαι.

94. For ἐκείνο marking strong interest, cp. also Eur. Bacch. 771, κἀκείνο . . . τὴν παυσίλυπον ἄμπελον.

120. Eur. Androm. 98, στερρόν τε τὸν ἐμὸν δαίμον' ῷ συνεζύγην, Hel. 255, τίνι πότμφ συνεζύγην.

131. ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν ἄπαντα τἀνθρώπεια^{*}

ήμέρα, i.e. diuturnitas temporis, Linwood. Jebb, agreeing with the Scholiast, takes it of a single day, perhaps rightly. Schneidewin, without authority, reads $\tilde{\eta}\mu\alpha\rho$ $\tilde{\epsilon}\nu$, cp. Eur. Hec. 285.

135. Σαλαμίνος ἔχων βάθρον ἀγχιάλου.

'Aγχίαλος, as an epithet of an island, seems to have special reference to the *town*, which was usually near the shore. The *ancient* city of Salamis was on the seaward coast; Strab. 9, p. 393.

143. τὸν ἱππομαν $\hat{\eta}$ λειμῶν' ἐπιβάντ'.

 $i\pi\pi o \mu a v \hat{\eta}$. To the parallels adduced by Lobeck should be added $\kappa a \rho \pi o \mu a v \dot{\eta} s$, fr. 591, Hesych. εἰς κόρον εξυβρίζουσα.

περί γάρ σοῦ νῦν 151.

ευπειστα λέγει.

εὖπειστα. It appears to me on looking at the facsimile that $\epsilon \iota$ is corrected from ι —but probably by the first hand.

των γάρ μεγάλων ψυχων ίεὶς 154, 155. ούκ αν αμάρτοι.

Before the obliteration of the σ of αμάρτοισ in L. it had been marked as doubtful, with a dot above it. I still prefer άμάρτοι.

προς γάρ τον έχονθ' ο φθόνος έρπει. 157.

Cp. Eur. fr. 294.

είς ταπίσημα δ' ό φθόνος πηδαν φιλεί.

Fr. adespot. 547, 12, προς γάρ το λαμπρον ο φθόνος βιάζεται.

158, 159. καίτοι σμικροί μεγάλων χωρίς σφαλερον πύργου ρύμα πέλονται.

Cp. Eur. fr. 21.

ούκ αν γένοιτο χωρίς έσθλα και κακά, άλλ' έστι τις σύγκρασις, ώστ' έχειν καλώς.

150. πύργου ρίμα: Jebb says 'protection, garrison for the city walls': (so the interlinear gloss πόλεωs, and Stobaeus). 'Not, "tower of defence." Hermann likewise rejected the latter interpretation as 'less simple.' To me it still appears more poetical. If this is an error, I am not ashamed to err with Lobeck. Cp. Eur. Heracl. 260:

άπασι κοινόν ρύμα δαιμόνων έδρα,

and, for a figurative use of πύργος, O.T. 1201, θανάτων δ' έμα ! χώρα πύργος ἀνέστα, Eur. Med. 389:

ην μέν τις ημίν πύργος ασφαλής φανή.

169. μέγαν αἰγυπιὸν *δ' ὑποδείσαντες.

In favour of the insertion of $\delta \hat{\epsilon}$ after $a i \gamma v \pi i \delta v$, may be noticed the erroneous doubling of δ in $\hat{v} \pi o \delta \epsilon i \sigma a v \tau \epsilon s$ by the first hand in L.

170. τάχ' ἄν ἐξαίφνης, εἰ σὰ φανείης, σιγῆ πτήξειαν ἄφωνοι.

I now agree with Jebb and Hermann in punctuating after ἐξαίφνης.

176. ἢ πού τινος νίκας ἀκάρπωτον χάριν.

Jebb says 'νίκας ἀκάρπωτον χάριν=νίκας ἀκαρπώτου χάριν.' But is not the enallage rendered somewhat harsh, by the obvious meaning of ἀκάρπωτον χάριν='a fruitless favour'? On the other hand, the unusual force of the cognate accusative, implying the cause of an action, may be softened, as suggested in my note, by association with the ordinary adverbial use of χάριν. This idiomatic use is similarly combined with an epithet by Pindar, Ol. xi. 78, ἐπωνυμίαν χάριν | νίκας ἀγέρωχον. Cp. also ἄδωρος χάρις in Eur. fr. 869.

179. ἢ χαλκοθώραξ *ἢ τιν' Ἐνυάλιος μομφὰν ἔχων.

Although $\hat{\eta}$ is not elsewhere postponed by Sophocles, the particle is so expressive here that I cannot think it 'condemned.' The Platonic instances are undoubted, yet I suspect they are in a less proportion than 1:50. And the interrogative $\hat{a}\rho a$ is thus postponed by Sophocles, *Ant.* 632, *Phil.* 114.

186. ήκοι γὰρ ἄν θεία νόσος.

ηκοι . . . ἄν, 'must come,' Jebb. Rather 'may have come.' Cp. Aesch. Ag. 1509:

πατρόθεν δὲ συλλήπτωρ γένοιτ' αν ἀλάστωρ.

194.

οπου μακραίωνι στηρίζει ποτε ταδ' άγωνίφ σχολά.

ἀγωνίω σχολά. I adhere, though not too confidently, to the explanation given in my edition of 1879, viz.: 'a rest which is no rest, but contention fraught with peril.' If understood merely as='battle-pause,' the phrase will hardly bear the emphasis which is required.

196. ἐχθρῶν δ' ἔβρις ὧδ' *ἀταρβής.

If any change is wanted, I should prefer ἀταρβήτως.

-100101-

211. λέγ', ἐπεί σε λέχος *δουριάλωτον στέρξας ἀνέχει θούριος Αΐας.

The parallel of Trach. 360 is rather in favour of $\lambda \epsilon \chi os$ being an adverbial accusative.

215. Cp. fr. 332, ἰσοθάνατον (quoted by Pollux as a strange compound).

221-245. οἴαν ἐδήλωσας ἀνδρὸς αἴθονος ὥρα τιν' ἤδη κάρα καλύμμασι.

Jebb's text involves a slight change both in the str. and antistr. By accepting A's. reading of 221, and κάρα from T. etc. in 245, a probable enough rhythm is obtained—

_ 1 0 - 1 0 - 0 - 0 2

passing from the trochaic to the logacedic metre in the following line. 250. ποντοπόρω ναΐ μεθείναι.

 $\mu \epsilon \theta \hat{\eta} \hat{\kappa} \epsilon \nu$ is used absolutely in Eur. fr. 779, l. 7— $\kappa \rho o \hat{\nu} \sigma as \delta \hat{\epsilon} \pi \lambda \epsilon \nu \rho \hat{a} \pi \tau \epsilon \rho o \phi \hat{\rho} \rho \omega \nu \delta \chi \eta \mu \hat{a} \tau \omega \nu$ $\mu \epsilon \theta \hat{\eta} \kappa \epsilon \nu.$

257, 258. λαμπρᾶς γὰρ ἄτερ στεροπᾶς ἄξας ὀξὺς νότος ὡς λήγει.

λαμπρᾶs ἄτερ στεροπᾶs is certainly predicative with λήγει, and not to be joined with ἤξαs. The only doubt is whether the phrase is pregnant (or proleptic)=(1) 'so as to be without the lightning flash,' or simply (2) 'he ceases without lightning'; i.e. 'the storm abates without a fatal result.' I agree that the former is more probable on the whole.

264. Cp. fr. 346, μόχθου γὰρ οὐδεὶς τοῦ παρελθόντος λόγος.

285. Cp. fr. adespot. 407, ἐφέσπερον δαίουσα λαμπτῆρος σθένος.

292. ὁ δ' εἶπε πρός με βαί', ἀεὶ δ' ὑμνούμενα.

Cp. Theodectes, fr. Alcmaeon 1 (p. 801 N): σαφής μὲν ἐν βροτοῖσιν ὑμνεῖται λόγος ώς οὐδέν ἐστιν ἀθλιώτερον φυτὸν γυναικός.

301. τέλος δ' ὑπάξας διὰ θυρῶν.

For $\dot{v}\pi\dot{o}$ in $\dot{v}\pi\dot{\phi}\xi$ as, cp. Eur. *Hec.* 53 : $\pi\epsilon\rho\hat{a}$ γὰρ ἥδ' $\dot{v}\pi\dot{o}$ σκηνῆς $\pi\dot{o}$ δα.

302. λόγους ἀνέσπα, τοὺς μὲν ᾿Ατρειδῶν κάτα.

Cp. fr. adespot. 529.

(ὅταν τις . . .) γλώσση ματαίους ἐξακοντίση λόγους. AJAX

319, 320. πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους τοιούσδ' ἀεί ποτ' ἀνδρὰς ἐξηγεῖτ' ἔχειν.

Jebb adopts the explanation marked (2) in my large edition, which in the smaller edition (CA.) is considered doubtful, viz.: 'that such lamentations belong to a dull-spirited man.' Encouraged by the approval of so skilled a grammarian, I now adhere to this. Those who doubt of it may change ἔχειν to ἄγειν: 'He taught us to esteem.' But see note on O.T. 708.

337, 338. άνηρ ἔοικεν η νοσείν, η τοῖς πάλαι νοσήμασι ξυνοῦσι λυπείσθαι παρών.

I do not join ξυνοῦσι with πάλαι, nor do I understand it of the haunting memory of his trouble, but rather of the present evidence of what is past. Vid. supr. 307, καὶ πληρες ἄτης ὡς διοπτεύει στέγος.

339. ἰὼ παῖ παῖ.

I adhere confidently to my former view that $l\dot{\omega}$, $\pi a\hat{\imath}$, $\pi a\hat{\imath}$, is an apostrophe to Teucer, which Tecmessa, in maternal anxiety, naturally misunderstands. Ajax corrects her by loudly saying $T\epsilon\hat{\nu}\kappa\rho\sigma\nu$ $\kappa\alpha\lambda\hat{\omega}$. It is only when Tecmessa (510) has appealed to him on behalf of Eurysakes that he bids him to be brought (530).

351. Cp. fr. adespot. 568, κλύδωνα σαυτῷ προσφέρεις αὐθαίρετον.

360, 361. σέ τοι σέ τοι μόνον δέδορκα ποιμένων ἐπαρκέσοντ' ἀλλά με συνδάϊξον.

The word understood with συνδάϊξον is clearly τοίς ποιμνίοις. I still venture to think that the same is to be

366. ἐν ἀφόβοις με θηρσὶ δεινὸν χέρας.

Jebb prefers the meaning of $\mathring{a}\phi \acute{o}\beta o\iota s$ to which I give the second place: 'fearing no harm from man.' Perhaps he is right.

375, 376. ἐν δ' ἐλίκεσσι βουσὶ καὶ κλυτοῖς πεσὼν αἰπολίοις ἐρεμνὸν αἷμ' ἔδευσα.

Whether or not, in using Epic words, Sophocles sometimes gives them through association new shades of meaning, is a question worth raising, though difficult to answer with certainty. I have suggested that $\kappa\lambda\nu\nu\tau\hat{o}\hat{s}$ here may mean 'loud,' as one of the Scholiasts thought, and $\hat{\epsilon}\rho\epsilon\mu\nu\hat{o}\nu$, 'darkling.' See below 608, 890.

381. κακοπινέστατόν τ' ἄλημα στρατοῦ.

ἄλημα: I am again guilty of heresy in deriving this word from ἀλᾶν=πλανᾶν and not from ἀλέω. The latter is the meaning given by Hesychius: but the glossator who explains ἄλημα by ἀπάτημα must have agreed with Eustathius, who treats the word as equivalent to πλάνημα.

384. ἴδοιμι *μήν νιν, καίπερ ὧδ' ἀτώμενος.

ἴδοιμι μήν νιν is a very probable conjecture, and the authority of the Triclinian MS. which reads ἴδοιμι δή is weak.

386. Eur. Η. Ε. 1244, ἴσχε στόμ' ὡς μὴ μέγα λέγων μείζον πάθης.

405-425.

405. εἰ τὰ μὲν φθίνει,
 φίλοι †τοῖς δ'
 ὁμοῦ πέλας†,
 μώραις δ' ἄγραις προσκείμεθα,

425.
ἐξερέω μέγα
οἶον οὖ τινα
Τροία στρατοῦ
δέρχθη χθονδε μολόντ' ἀπὸ
Ἑλλανίδος.

I may as well state the grounds of my 'guess-work' here. I do not pretend that it deserves a better name.

I. I assume that in 406 one of the two words $\delta\mu$ οῦ πέλας is superfluous; and I infer that πέλας may have been a corruption of πάλαι, and that τ οῖσδ' $\delta\mu$ οῦ was added to explain the new reading. This makes—

εί τὰ μὲν φθίνει, φίλοι, πάλαι· μώραις δ' ἄγραις προσκείμεθα.

2. Turning now to the antistrophic lines, the expression suffers nothing, but only becomes more terse, if $\sigma\tau\rho\alpha\tau\sigma\tilde{v}$ and $\tilde{\alpha}\pi\tilde{o}$ are ejected. Then we have—

έξερω μέγ', οδον οὔ τινα Τροία χθονὸς δέρχθη μολόνθ'.

 $(\delta \epsilon \rho \chi \theta \eta)$ and $\chi \theta \sigma \sigma \delta$ being transposed metri gratia.) And the sense is further improved by reading $\epsilon i \tau \delta \delta \epsilon \mu \epsilon \nu$ in 405, and retaining $\epsilon \xi \epsilon \rho \epsilon \omega$ in 423.

 ϵl τάδε μὲν $\phi \theta$ ίνει gives exactly the meaning desiderated by Jebb.

406. μώραις δ' ἄγραις προσκείμεθα.

προσκείμεθα. Not exactly 'addicted to,' but 'involved in.' I would rather compare El. 1040, $\hat{\phi}$ σὺ πρόσκεισαι κακ $\hat{\phi}$. Eur. fr. 418, κακοῖς γὰρ οὐ σὺ πρόσκεισαι μόνη.

408. δίπαλτος: Eur. I. Τ. 323, ώς δ' εἴδομεν δίπαλτα πολεμίων ξ ίφη.

- **420.** Perhaps ἐΰφρονες, cp. Bacchyl. iii. 46, ἐϋκτίτων, etc.
- 443. κρίνειν ἔμελλε κράτος ἀριστείας τινί. κρίνειν in L. is corrected by the Scholiast from καίνειν.
- 447. $\kappa \epsilon i \mu \dot{\eta} \tau \delta \delta' \delta' \mu \mu \alpha \kappa \alpha i \phi \rho \epsilon \nu \epsilon s \delta i d \sigma \tau \rho o \phi o i.$ $\delta' \mu \mu \alpha$. The scribe at first wrote $\delta' \nu o \mu \alpha$.
- **450.** γοργῶπις. Cp. ὀβριμοδερκής in Bacchyl. xv. 20.
- 451. ἤδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπευθύνοντ' ἐμήν.

I still prefer $\epsilon \pi \epsilon \nu \theta \nu \nu \nu \tau$, the first hand of L., as the more vivid reading. But either is possible, and $\epsilon \pi \epsilon \nu \tau \nu \nu \nu \tau$ has strong MS. authority.

465. Cp. Eur. Suppl. 315, πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν.

475, 476. τί γὰρ παρ` ἦμαρ' ἡμέρα τέρπειν ἔχει προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;

'What of (the certainty of) death can day following day' (or 'one day more') 'either add or withdraw, so as to afford

delight?' τί τοῦ γε κατθανείν προσθείσα καὶ άναθείσα τέρπειν ἔχει ἡμέρα παρ' ἡμαρ; So I have taken the words, supposing it possible that kal may sometimes connect alternatives. See note on Ant. 687. This interpretation differs but little from that of Hermann: 'Hoc dicit: quid potest dies cum die alternans oblectationis afferre, quum nihil nisi de moriendi necessitate aut addat aliquid, aut differat?' Instead of simply 'by detracting anything from the necessity of death,' the Greek love of antithesis inserts 'or adding to it.' The difficulty here lies, of course, in the use of kai. But if the participles are treated as hypothetical, they might be paraphrased thus: $\dot{\epsilon}\dot{a}\nu \tau \epsilon \pi\rho\sigma\theta\hat{\eta} \dot{\epsilon}\dot{a}\nu \tau\epsilon \dot{a}\nu\alpha\theta\hat{\eta}$; or, by an extension of the idiom, έάν τε . . . καὶ μὴ (Ant. 327), έάν τε προσθή καὶ ἀναθή. Similarly in Trach. 952 (κοινα δ') έχειν τε καὶ μέλλειν might be expanded into είτε έχοι τις, είτε καὶ μέλλοι έχειν. Or again, one day may be supposed to add, another to take away. So Hermann says: "Ημέρα παρ' ήμαρ dicit, quia duo deinde infert, προστιθέναι et ανατιθέναι.'

Jebb rejects this view, and decides in favour of the first of three other meanings put forward in my note—supplying $\tau \hat{\varphi} \kappa \alpha \tau \theta a \nu \epsilon \hat{\iota} \nu$ with $\pi \rho o \sigma \theta \epsilon \hat{\iota} \sigma a$, and rendering 'now pushing us forward, now drawing us back, on the verge—of death.' This is nearly equivalent to the words in my note: (1) 'since it can only bring a man near to death and then reprieve him from it.' This, if I remember rightly, was James Riddell's explanation.

For the general sense, cp. fr. 866.

οστις γὰρ ἐν κακοῖσιν ἱμείρει βίου ἢ δειλός ἐστιν ἢ δυσάλγητος Φρένας.

And for παρ' ἀμαρ, cp. Pind. Pyth. xi. 63.

496. *ή γὰρ θάνης σὰ καὶ τελευτήσας ἀφης.

I now see no objection to the slight change from ϵi to $\hat{\eta}$.

511. εἰ νέας τροφής στερηθεὶς σοῦ διοίσεται μόνος.

For διοίσεται= 'he will pass his days,' cp. also Eur. fr. 280. διέφερε διηγεν (MS. διέφθειρε), Hesych. i. p. 989.

527. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ.

καὶ κάρτ'. I prefer to take καὶ as intensive here, strongly (but ironically) confirming the Chorus' αἰνοίης ἄν. Cp. O. C. 301, καὶ κάρθ', ὅτανπερ τοὕνομ' αἴσθηται τὸ σόν.

534. πρέπον γε τᾶν ἢν δαίμονος τοὐμοῦ τόδε.

Compare the use of ξπόμενος with the genitive: e.g. Plat. Polit. 271 e, ὅσα τῆς τοιαύτης ἐστὶ κατακοσμήσεως ἐπόμενα.

572, 573. καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινès θήσουσ' 'Αχαιοῖς μήθ' ὁ λυμεὼν ἐμός.

ὁ λυμεων ἐμός. In Eur. *Phil.*, according to Dio Chrysostom, Odysseus in disguise described himself to Philoctetes as ὁ κοινὸς τῶν Ἑλλήνων λυμεών.

575, 576. Cp. Eur. Tro. 1196 f.

597. Cp. Eur. *Tro.* 799, 800, Σαλαμίνος . . . νάσου περικύμονος οἰκήσας εδραν.

601-05. * Ἰδάδι μίμνων λειμώνι πόα *τε μήλων ἀνήριθμος αἰὲν εὐνῶμαι, χρόνφ τρυχόμενος.

So I would now read these lines.

1. In reading Ἰδῷδι . . . λειμῶνι I agree with Wolf. The obvious objection is that the adjective has a feminine termination, and that 'λειμῶν is never feminine.'—(Jebb.)

(a) But genders in Sophocles are sometimes modified by poetical association. Aἰθήρ is feminine, O. T. 866, although masculine in at least four other places: Κιθαιρών is celebrated as the nursing mother of Oedipus, O. T. 1092: αὐλών is feminine in Trach. 100, as well as in fr. 505, ἐπακτίας | αὐλῶνας, on which Athenaeus observes καλοῦσι δ' ἀρσενικῶς τοὺς αὐλῶνας . . ., οἱ δὲ ποιηταὶ θηλυκῶς. See also fr. adespot. 196:

αὐλῶνά θ ην ἄρδουσι,

quoted by Herodian as a solecism, Carcinus, Achilles fr. 1, βαθείαν εἰς αὐλῶνα, and Ar. Aves, 244, ἑλείας παρ' αὐλῶνας, 'by marshy hollows,' where the feminine termination accentuates the notion of soft luxuriance, which might be equally conceived to affect the use of λειμών here. (The synonym λείμαξ is feminine.) Cp. the use of κώδων fem. in line 17, of a hollow trumpet, and αἰων feminine in Pind. Nem. ix. 44, ἐκ πόνων . . . τελέθει πρὸς γῆρας αἰων ἡμέρα.

(b) On the other hand, adjectives with feminine terminations are sometimes attached to masculine nouns: fr. 16, 'Ελλάς' ὁ ἀνήρ· Σοφοκλῆς Αἴαντι Λοκρῷ (Antiatt. p. 97, 4).
See Nauck, Fr. Tr. Gr. p. 134; Eur. Phoen. 1509, τίς 'Ελλὰς ἢ βάρβαρος. See also Eur. fr. 958:

τίς δ' έστὶ δοῦλος τοῦ θανείν ἄφροντις ών.

And in fr. 610, ἐθέλων ἐσθίειν τὸν δέλφακα, a noun usually feminine is masculine (δέλφακα δὲ ἀρσενικῶς εἴρηκε Σοφοκλῆς.

—Athenaeus).

- (c) If πόα is right, the 'zeugma' of λειμῶνι πόα τε may have excused the feminine adjective here.
- 2. I also agree with Wolf in taking ἀνήριθμος as = ἀναρίθμητος in Eur. Helen. 1679, where οἱ ἀναρίθμητοι are opposed to οἱ εὖγενεῖς; also Ion, 837, ἀμήτορ', ἀναρίθμητον, ἐκ δούλης

τινὸς | γυναικός, ἐς σὸν δῶμα δεσπότην ἄγει. And I do not see the force of Jebb's ex cathedrâ statement that this is quite untenable. Cp. also Eur. fr. 519:

δειλοὶ γὰρ ἄνδρες οὐκ ἔχουσιν ἐν μάχη ἀριθμόν, ἀλλ' ἄπεισι κᾶν πάρωσ' ὅμως.

The meaning is much the same as *infra* 1206, where Jebb also renders $d\mu\epsilon\rho\iota\mu\nu\sigma$ s 'uncared for.' So $d\nu\eta\rho\iota\theta\mu\sigma$ s here is 'unregarded.'

For a Biblical parallel, see Judges v. 16, 'Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?' In Soph. *Philoctetes at Troy, fr.* 637, one of the speakers complains of the lowing of the herds:

μέλη βοῶν ἄναυλα καὶ ῥακτήρια.

610. καί μοι δυσθεράπευτος Αἴας ξύνεστιν ἔφεδρος.

ἔφεδρος. I will not repeat my 'ex cathedrâ statement' of 1879, that the Scholiast's explanation is untenable, since it has been adopted by Jebb, who renders it 'a fresh trouble in reserve.' But I do think that this figurative sense harmonises less well with the context, than the more direct and simple meaning with reference to the hero's sullen inaction. Instead of being their defence, his continued presence is an oppressive burden to them. Cp. supr. 194, ἄνα ἐξ ἐδράνων, ὅπου . . . $\sigma \tau \eta \rho i ζει$. For ἔφεδρος='planted near,' cp. Eur. Tro. 138, 139, θάκους οἴους θάσσω | $\sigma \kappa \eta v a \hat{i}$ ς ἐφέδρους 'Αγαμεμνονίαις. Both meanings occur in [Eur.] Rhes. 119, 954.

615. φίλοις μέγα πένθος ευρηται.

I am still rather inclined to take $\epsilon \tilde{\nu} \rho \eta \tau a \iota$ as perf. mid., 'He has provided great sorrow for his friends.'

634. δοῦποι καὶ πολιᾶς ἄμυγμα χαίτας.

Note that the verbal noun in -μα here signifies the act and not the result. Cp. Ant, 126 and note; Eur. Androm. 826, 827, σπάραγμα κόμας ὀνύχων τε δάϊ' ἀμύγματα θήσομαι.

639, 640. οὐκέτι συντρόφοις όργαις ἔμπεδος, ἀλλ' ἐκτὸς ὁμιλεῖ.

The difficulty is hardly removed by Jebb's suggestion: 'From ξυντρόφοις ὀργαῖς we are left to supply ἄλλαις ὀργαῖς (suggested by ἐκτός) with ὁμιλεῖ.' The phrase must remain as an extreme instance of oxymoron. ὁμιλεῖν occurs absolutely with an adverb of place in Od. xxi. 156, ἐνθάδ' ὁμιλέομεν, but is there used of several persons (the suitors of Penelope) consorting together. Cp. Eur. Hipp. 935, λόγοι παραλλάσσοντες ἔξεδροι φρενῶν: Soph. Phil. 691, ἵν' αὐτὸς ἢν πρόσουρος, and the curious metaphor in Her. iii. 155, ἔξεπλωσας τῶν φρενῶν.

For δργαις cp. Eur. Tro. 53, ἐπήνεσ' δργας ήπίους, and frequent uses in Pindar, Pyth. ix. 43, etc.

647. Cp. fr. 832, πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.

649. χώ δεινὸς ὅρκος καὶ περισκελεῖς φρένες.

Jebb reads χαί with Brunck, perhaps rightly. But cp. Aesch. Ag. 324, τῶν ἀλόντων καὶ κρατησάντων.

651. βαφή σίδηρος ως, έθηλύνθην στόμα.

βαφŷ σίδηρος ως. Here Jebb and I are entirely in accord, as in so many other places—but I may be allowed to call attention to the fact, since a recent editor has assumed that Jebb was the first to punctuate and interpret the passage in this way: 'βαφŷ σίδηρος ως. ες. καρτερὸς γίγνεται, supplied

from $\hat{\epsilon}$ καρτέρουν.'—(Jebb, 1896.) ' β αφ $\hat{\eta}$, an instrumental dative, depends on the idea of hardening contained in $\hat{\epsilon}$ καρτέρουν.'—(L. C. 1879.) The Laurentian MS. is punctuated thus:

τότε, βαφηι. σίδηρος &ς, ἐθηλύνθην στόμα.

652. οἰκτείρω δέ νιν.

The scribe of L. at first wrote οἰκτείρων.

'The thought in the mind of Ajax is that he will purge himself of his stains by death.'—(Jebb.)

έξαλεύσωμαι. The Epic examples of ἀλέομαι are rather in favour of this verb as suited for the context here, in preference to ἐξαλύξωμαι. ἐξαλεύσωμαι, the reading of L., ought not to have had an asterisk in CA.

668. ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον. τί μή; τί μήν; is probably right, but in Aesch. Ag. 672, L. reads τί μή; although in Suppl. 999, Eum. 203, τί μήν; (sic) is read.

670. τοῦτο μὲν νιφοστιβεῖς χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει.

νιφοστιβείς. Cp. the lines in Campbell's Ode to Winter:

'Save when adown the ravaged globe, He travels on his native storm, Deflowering Nature's grassy robe, And trampling on her faded form.'

675. Cp. Eur. H. F. 861, πόντος . . . κύμασιν στένων λάβρως.

678. * ἐγῷδ'. ἐπίσταμαι γὰρ ἀρτίως ὅτι.

Porson's ἐγῷδ' is nearer to the lettering of L. But ἔγωγ', which Jebb adopts from Blaydes, is perhaps more probable. It should be noted, however, that the parallels quoted by Jebb (1347, 1365, Trach. 1248, to which may be added supra 104) are all in replies.

687. ὑμεῖς θ', ἐταῖροι, ταὐτὰ τῆδέ μοι τάδε τιμᾶτε.

ταὐτὰ is of course adverbial.

691. τάχ' ἄν μ' ἴσως πύθοισθε, κεὶ νῦν δυστυχῶ, σεσωσμένον.

May not $\tau \acute{a} \chi a$ here retain something of its primary meaning? Jebb *renders*, 'Ere long, perchance.'

699. $\theta \epsilon \hat{\omega} \nu \chi o \rho o \pi o \hat{\iota}' \tilde{a} \nu a \hat{\xi}.$

Is not $\theta \epsilon \hat{\omega} \nu$ in Pind. fr. 75, $\chi o \rho \epsilon \nu \tau \hat{\eta} \nu$ $\tau \epsilon \lambda \epsilon \hat{\omega} \tau a \tau o \nu$ $\theta \epsilon \hat{\omega} \nu$, a partitive genitive?

700. ὅπως μοι Νύσια Κνώσσι' ὀρχήματ' αὐτοδαῆ ξυνὼν ἰάψης.

'That with me thou mayest move blithely in the measures that none hath taught thee.' So Jebb renders, perhaps rightly.

709. πάρα λευκον εὐάμερον πελάσαι φάος θοᾶν ὤκυάλων νεῶν.

λευκὸν φάος. Cp. also fr. 5, λευκὴν ἡμέραν τὴν ἀγαθήν. Σοφοκλῆς 'Αθάμαντι.—(Antiatt.)

718.

εὖτέ γ' έξ ἀέλπτων

Αΐας μετανεγνώσθη θυμῶν 'Ατρείδαις μεγάλων τε νεικέων,

It appears that the plural of $\theta v \mu \delta s$ occurs nowhere else in Tragedy. But it suits the context here and in the sense of 'fits of passion' agrees also with the words of the chorus, infr. 929-933. It may be observed that the prose use in Plato, Legg. 633 d (quoted by L. and S.), does not mean 'fits of passion,' but the seat or principle of anger in several persons.

719. ἄνδρες φίλοι, τὸ πρῶτον ἀγγεῖλαι θέλω.

τὸ πρῶτον is rather an accusative than an adverb: 'The first thing I would communicate is this.'

730. ὥστε καὶ χεροῖν κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

I still think that $\delta\iota\epsilon\pi\epsilon\rho\alpha\iota\dot{\omega}\theta\eta$ suggests the crossing of weapons. The strife had gone as far as it could without actual bloodshed.

747. π οῖον; τί δ' εἰδὼς τοῦδε π ράγματος π έρι; Schneidewin's π άρει is very probable, and improves the sense.

755. εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ.

 $\hat{\epsilon}$ κε $\hat{\epsilon}$ νον is not merely idiomatic, but represents the phrase of Calchas in pointing emphatically to the hero in his absence. He said $\hat{\epsilon}$ αν θ ελης ποτε $\hat{\epsilon}$ κε $\hat{\epsilon}$ νον ('your brother') $\hat{\epsilon}$ ισιδε $\hat{\epsilon}$ ν ($\hat{\omega}$ ντα.

769. πέποιθα τοῦτ' ἐπισπάσειν κλέος.

έπισπάσειν. Sophocles used the same word in the Atreus, fr. 137.

771-773. διάς 'Αθάνας, ἡνίκ' ὀτρύνουσά νιν ηὐδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν, τότ' ἀντιφωνεῖ δεινὸν ἄρρητόν τ' ἔπος·

διάς ' $A\theta$ άνας. It seems to me awkward to connect this genitive directly with ἀντιφωνεῖν, though it may be understood so, as the sentence proceeds. I prefer to take it as continuing the case of π ατρός in no definite construction. Cp. O. T. 701.

Κρέοντος, οἶά μοι βεβουλευκώς ἔχει.

775. καθ' ἡμᾶς δ' οὖποτ' ἐκρήξει μάχη.

I adhere to my note. See especially the commentary in CA. The image is that of a river bursting its banks.

780. ὁ δ' εὐθὺς ἐξ εδρας πέμπει με.

Cf. fr. adespot. 275, εὐθὺς ἐξ εὐνῆς.

787, 788. τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε ;

Cp. Eur. fr. 342.

τί μ' ἄρτι πημάτων λελησμένην ὀρθοίς ;

795. ἐκείνον εἴργειν Τεῦκρος ἐξεφίεται. ἐξεφίεται, 'gives forth the mandate.'

798-802. ΑΓ. πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον Αἴαντος εἰς ὅλεθρον ἐλπίζει φέρειν.

ΤΕ. οἴμοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθών;

ΑΓ. τοῦ Θεστορείου μάντεως, καθ' ἡμέραν τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.

The change in 799, proposed by Blaydes and improved upon by Jebb, seems very probable. But in 802 Jebb's

proposal to make $\dot{\eta}$ ξ δ 000s the subject of $\phi \epsilon \rho \epsilon \iota$ does seem rather 'harsh.' Wecklein's $\theta \rho \circ \epsilon \iota$ is unobjectionable, if $\phi \epsilon \rho \epsilon \iota$ cannot mean 'he announces.'

811. χωρῶμεν, ἐγκονῶμεν, οὐχ ἕδρας ἀκμή.

For ἀκμή, cp. also Eur. Hec. 1042.

βούλεσθ' ἐπεισπέσωμεν; ὡς ἀκμὴ καλεῖ Εκάβη παρεῖναι Τρωάσιν τε συμμάχους.

Cp. Eur. 1291, οὐχ ἔδρας ἀγών.

815, 816. ὁ μὲν σφαγεὺς ἔστηκεν ἢ τομώτατος γένοιτ' ἄν, εἴ τω καὶ λογίζεσθαι σχολή.

'If one has leisure e'en to reason about it.'—(Jebb.)

I still prefer 'also for reasoning,' i.e. as well as for this elaborate preparation. The act is as deliberate as possible. And in $\sigma \phi a \gamma \epsilon v$ may there not be an association of sacrifice?

817, 818. δῶρον μὲν ἀνδρὸς Ἐκτορος ξένων ἐμοὶ μάλιστα μισηθέντος ἐχθίστου θ' ὁρᾶν.

Jebb observes that Hector and Ajax became $\xi \acute{\epsilon} \nu o \iota$ by the interchange of gifts. This is probably right. $\xi \acute{\epsilon} \nu o s = \beta \acute{a} \rho - \beta a \rho o s$ does not occur in Tragedy.

820. σιδηροβρῶτι θηγάνη νεηκονής.

L. pr. had σιδηροβρώτηι.

835. καλῶ δ' ἀρωγοὺς τὰς ἀεί τε παρθένους.

'The maidens who live for ever' (Jebb). Rather, 'who are maidens for evermore.' $\pi a \rho \theta \acute{e} \nu o v s$, sc. $o \rlap{v} \sigma a s$, absorbed in the following participle.

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839-842. καί σφας κακούς κάκιστα καὶ πανωλέθρους ξυναρπάσειαν, ὥσπερ εἰσορῶσ' ἐμὲ αὐτοσφαγῆ πίπτοντα, τῶς αὐτοσφαγεῖς πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο,

Jebb, while rejecting 841, 842, gives strong reasons for retaining 839, 840, I do not object to this, although the suppression of $\xi v \nu a \rho \pi a \sigma \theta \acute{\epsilon} v \tau a$ or the like after $\acute{\epsilon} \mu \acute{\epsilon}$ is rather abrupt.

849. γέροντι πατρὶ τῆ τε δυστήνω τροφω.

My suggestion that the word $\tau\rho \circ \phi \widehat{\varphi}$ may be applied to Eribæa here with reference to Telamon as $=\gamma\eta\rho\circ\tau\rho \circ \phi \circ s$ seems to be regarded as an idle fancy. I will only plead in extenuation:

- (1) That, while $\tau\rho\circ\phi\delta$ s and $\mu\dot{\eta}\tau\eta\rho$ are constantly associated, no place is quoted in which the meaning is identical. (A doubtful instance occurs in Ion, fr. 42; and Sophocles appears to have used $\mu\dot{\eta}\tau\eta\rho=\tau\rho\circ\phi\delta$ s, fr. 967.)
- (2) That the tender reminiscence of infancy implied in such a use of the word is hardly in character.
- (3) That Eriboea's position in the household, after the union with Hesione, was no longer the same. This seems to be implied in supr. 569, ${}^{\prime}\text{E}\rho\iota\betaoi\alpha$ $\lambda\epsilon\gamma\omega$, on which Jebb observes, 'Eurysakes is to honour her and not Hesione.' Cp. Trach. 550, i.

μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνήρ.

See also the Homeric Hymn to Aphrodite, lines 231, 232.

τοῦ δ' ἤτοι εὐνῆς μὲν ἀπείχετο πότνια Ἡώς, αὐτὸν δ' αὖτ' ἀτίταλλεν, ἐνὶ μεγάροισιν ἔχουσα.

But I must admit that these grounds are hardly sufficient to justify me in maintaining my view against what seems to be the general opinion. 859, 860. ὧ γῆς ἱερὸν οἰκείας πέδον Σαλαμῦνος ὧ πατρῷον ἐστίας βάθρον.

I take the address to Salamis and to his father's hearth, to be separate invocations.

866. πόνος πόνφ πόνον φέρει.

For πόνος πόνω, cp. also fr. adespot 7.

πόνω πόνον ἐκ νυκτὸς ἀλλάσσουσα τὸν καθ' ἡμέραν.

869. κοὐδεὶς *ἐφίσταταί με συμμαθεῖν τόπος.

I maintain that my correction of this line, by simply writing ϕ for π , is at once simpler and more expressive than any other.

874. πῶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

'The westward side of the ships' (Jebb). I still prefer, 'the coast to westward of the ships.'

884-886. ἢ τίς Ὁ λυμπιάδων θεῶν, ἢ ῥυτῶν βοσπορίων ποταμῶν, τὸν ἀμόθυμον εἴ ποθι πλαζόμενον λεύσσων ἀπύοι;

I take $\pi o \tau a \mu \hat{\omega} \nu$ to be 'river gods'—the genitive with $\tau i s$, though $\lambda \epsilon i \sigma \sigma \omega \nu$ might possibly agree with $\tau i s$ of a feminine subject.

890. άλλ' άμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου.

Cp. Eur. Suppl. 1116 (in Murray's Oxford Text).
γραίας ἀμενοῦς—οὐ γὰρ ἔνεστιν
ρώμη παίδων ὑπὸ πένθους.

(ἀμενήs does not appear in L. and S.) Also *Troad*. 193, νεκύων ἀμενηνὸν ἄγαλμα. 905. τίνος ποτ' ἀρ' *ἔρξε χειρὶ δύσμορος;

Jebb defends $\epsilon \pi \rho a \xi \epsilon$, reading $\delta \pi \epsilon \rho \beta \rho \iota \theta \epsilon s$ $\gamma a \rho$ in 951, and reasons with some force in favour of this view. I leave the point undetermined.

916. ἀλλά νιν περιπτυχεῖ φάρει καλύψω τῷδε παμπήδην.

Jebb suggests that the mantle was brought by an attendant. Is this necessary? See my note.

917. οὐδεὶς αν, ὅστις καὶ φίλος, τλαίη βλέπειν.

οστις καὶ φίλος. Cp. Eur. Suppl. 943, 944.

τὰς τεκούσας οὐ χρεὼν ψαῦσαι τέκνων;
 ὅλοιντ' ἰδοῦσαι τούσδ' ἀν ἢλλοιωμένους.

Those who would take $\kappa \alpha i =$ even,' with the Scholiast and Lobeck might quote Aesch. fr. 137.

καὶ μὴν, φιλῶ γάρ, ἀβδέλυκτ' έμοὶ τάδε,

supposing this to be said in presence of the corpse of Patroclus.

921. ὡς ἀκμαῖος, εἰ βαίη, μόλοι.

ἀκμαῖοs is by the first hand in L. (③ is merely the compendium for oσ which the scribe has occasionally employed.) Whether ἄν could be omitted in the immediate neighbourhood of another optative is a point which I will not venture to determine.

926. στερεόφρων ἄρ' έξανύσσειν κακάν

I agree with Jebb in reading ἄρ' ἐξανύσσειν.

931, 932.

άνεστέναζες

ώμόφρων έχθοδόπ' 'Ατρείδαις οὐλίω σὺν πάθει,

I doubt whether even in *Phil*. 899, a much later passage, $\pi \acute{a}\theta ovs$ signifies the *feeling* of Neoptolemus. It is rather the unhappy *situation* in which he finds himself.

936. *χριστούπων ὅπλων ἔκειτ' ἀγὼν πέρι.

For my conjecture, cp. Eur. El. 470, of the helmet of Achilles,

έπὶ δὲ χρυσοτύπω κράνει.

938. χωρεί πρὸς ἦπαρ, οἶδα, γενναία δύη.

γενναία δύη. I am still inclined to follow the Scholiast in taking γενναία to mean 'great,' or 'intense,' rather than 'genuine.'

945. οἷοι νῷν ἐφεστᾶσι σκοποί.

I prefer to take olo as a second exclamation.

947, 948.

ἀναλγήτων δισσῶν ἐθρόησας ἄναυδον ἔργον 'Ατρειδᾶν.

ἄνανδον here is taken as=ἀναύδητον, 'unspeakable,' i.e. infamous. I still prefer to understand it in the usual sense: Tecmessa has 'voiced the silent deed.' The Atridae would reduce her and Eurysakes to servitude, 'sans phrase,' 'sans dire mot.' Cp. adespot, fr. 493.

όρᾶς Δίκην ἄναυδον οὐχ όρωμένην εῦδοντι καὶ στείχοντι καὶ καθημένφ. AIAX

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954. ή ρα κελαινώπαν θυμον έφυβρίζει πολύτλας άνήρ.

It matters little whether $\theta \nu \mu \delta \nu$ is accus. of the internal object, or of the sphere of motion figuratively understood. Jebb takes $\kappa \epsilon \lambda \alpha \iota \nu \delta \pi a \nu$ to mean 'darkly spying'; but the literal meaning is 'dark-looking,' 'of dark complexion or hue.'

In $\pi o \lambda \acute{v} \tau \lambda as$ the old doubt occurs how far Sophocles, in adopting Epic diction, surrounds it with some new association. I still think that here the word suggests one who can bring himself to anything, $\pi \acute{a} v \tau a \tau o \lambda \mu \acute{\omega} v$ (O. C. 761).

965. πρίν τις ἐκβάλη.

Cp. Bacchylides, xvii. 28, Πολυπήμονός τε καρτέραν | σφυραν έξέβαλεν Προκόπτας ἀρείονος τυχών | φωτός.

966. ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς, αὐτῷ δὲ τερπνός.

For η without a comparative preceding, cp. also fr. adespot. 537: κατθανείν γὰρ εὐκλεῶς | η ζην θέλοιμ' αν δυσκλεῶς.

For the hypothetical indicative which I suggested as an alternative explanation, see Ant. 1168 and note.

986. μή τις ὡς κενῆς σκύμνον λεαίνης δυσμενῶν ἀναρπάση.

The only objection to taking $\kappa \epsilon \nu \hat{\eta} s$ as='widowed,' is that, as a fact of natural history, the lioness is well able to defend her young. But Sophocles, as often happens, thinks less of the image than of the thing signified.

998. ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινὸς διῆλθ' ᾿Αχαίους πάντας.

A closer parallel for the genitive θ εοῦ is Trach. 768, $\tilde{\omega}$ στε τέκτονος.

1008, 1009. ἢ πού με Τελαμών, σὸς πατὴρ ἐμός θ' ἄμα, δέξαιτ' ἄν εὐπρόσωπος ἵλεώς τ' ἴσως χωροῦντ' ἄνευ σοῦ.

For the irony, cp. Eur. Med. 504.

καλῶς γ'ἂν οὖν δέξαιντό μ'οἴκοις ὧν πατέρα κατέκτανον.

IOIO.

ὅτῷ πάρα μήδ᾽ εὐτυχοῦντι μηδὲν ἥδιον γελᾶν.

I doubt the exactness of the parallel in Eur. Med. 658, ὅτφ πάρεστι | μὴ φίλους τιμᾶν, where παρεῖναι seems to convey an association of harboured guilt, like ξυνεῖναι in O. C. 945, 946, ὅτφ γάμοι

ξυνόντες ευρέθησαν ανόσιοι τέκνων,

and I still prefer the meaning, 'Who smiles no more, yield Fortune what she may,' as in my translation. Cp. Eur. Alc. 347.

σὺ γάρ μοι τέρψιν έξείλου βίου.

And for πάρα, supra 982, Ant. 1096, 1097.

άντιστάντα δὲ

ἄτη πατάξαι θυμὸν ἐν δεινῷ πάρα.

1018. ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.

Cp. Eur. Cycl. 328.

Διὸς βρονταίσιν εἰς ἔριν κτυπῶν.

A doubt occurs whether $o\dot{v}\delta\dot{\epsilon}\nu$ $\epsilon\dot{\iota}s$ $\xi\rho\iota\nu$ may be joined='a thing that is no cause for quarrel.' Cp. Eur. *Phoen.* 598, $\pi\rho\dot{o}s$ $\tau\dot{o}\nu$ $o\dot{v}\delta\dot{\epsilon}\nu$ $\dot{\epsilon}s$ $\mu\dot{\alpha}\chi\eta\nu$.

1024, 1025. πῶς σ' ἀποσπάσω πικροῦ τοῦδ' αἰόλου κνώδοντος.

I still think that alόλου suggests 'discoloured,' as in Phil. 1157.

AJAX 75

1030. ζωστηρι πρισθείς ίππικῶν έξ ἀντύγων.

I still think that $\pi\rho\iota\sigma\theta\epsilon$ implies not only a firm but a galling grip or pressure.

1042. βλέπω γὰρ ἐχθρὸν φῶτα.

Cp. Eur. fr. 727, έχθροῦ φωτὸς έχθιστον τέκος.

1046. όρω μαθείν γὰρ έγγὺς ων οὐ δυσπετής.

It is perhaps implied that Menelaus was below the ordinary standard of an Achaean warrior.

1047, 1048. οδτος, σε φωνώ τόνδε τον νεκρον χεροίν μη συγκομίζειν.

It is true, as Jebb remarks, that κομίζειν is often used of caring for the dead. See especially Eur. Suppl. 25, νεκρῶν κομιστήν. But the word in this connection does not lose its ordinary meaning. Thus in Eur. Suppl. 126, κομίσαι . . . παίδας 'Αργείων is to bring the dead to a place of burial. And, as Teucer is not merely assisting at his brother's funeral, but conducting it, it is at least allowable to give συγκομίζειν here its proper sense of 'to gather in.' In the passage of Plutarch quoted by L. and S. s. v. ii., ἔφθη τὸ σῶμα συγκομισθέν, the preposition cannot mean 'to assist.' Cp. Eur. fr. 757, l. 5.

αναγκαίως δ' έχει βίον θερίζειν ώστε κάρπιμον στάχυν.

1051. οὔκουν αν εἴποις ἥντιν' αἰτίαν προθείς;

For the participle with understood reference, cp. Eur. H. F. 1136.

τί φής; τί δράσας; ib. 1188, τί φής; τί δράσας; where the reference is to 4 lines supra.

1064. ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος.

In taking $\chi\lambda\omega\rho\acute{a}\nu$ as = 'moist,' I felt that the line suggested discomfort,—a place where there was no 'snug lying,' as Sir Lucius puts it. Cp. Lycidas, 154, 'Ay me! whilst thee the shores and sounding seas | Wash far away, where'er thy bones are hurled.'—Shakespeare, Rich. III. v. 3, 266, 267.

'For me, the ransom of my bold attempt Shall be this cold corse on the earth's cold face.'

But I do not press my view.

1075. οὔτ' ἄν στρατός γε σωφρόνως ἄρχοιτ' ἔτι.

 $\overset{\alpha}{\rho}\chi o \iota \tau'$ in L. is made, not from $\overset{\epsilon}{\epsilon}\chi o \iota \tau'$, but from $\overset{\alpha}{\alpha}\chi o \iota \tau'$ (the reading of L.² pr.?). And previous to the alteration made by a recent hand, a ρ , now erased, had been written by an early hand above the line $(\overset{\rho}{\alpha}\chi o \iota \tau')$.

1083. έξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν.

I take this to be one of the cases where the same collocation of words in different contexts is to be differently construed. Although $\hat{\epsilon}\xi$ οἰρίων in late prose means 'with a fair wind,' no one can imagine that Menelaus means 'will run down the wind to the bottom.' And the other possible interpretation, 'after running before favouring winds,' appears to me to involve an irrelevancy. I therefore think that there is a stress on the preposition, as in Eur. fr. 420, $\hat{\epsilon}\xi$ $\hat{\epsilon}\lambda\pi i\delta\omega\nu$ $\pi i\pi \tau \nu \tau \tau as$, and that $\hat{\epsilon}\xi$ οὐρίων is nearly equivalent to $\hat{\epsilon}\xi\omega$ $\delta\rho i\mu o\nu$; 'will drift from her right course and founder.' See the note on O. T. 1277, οὐδ' ἀνίεσαν, and Jebb's note on Trach. 1078, $\hat{\epsilon}\kappa$ καλνμμάτων.

1098. The correction of the accent is hardly a sufficient reason for rejecting $\tau \delta \nu \delta'$ $\delta \nu \delta \rho'$, the reading of L.

1117. ως αν ής οδός περ εδ.

For δs δv in my interpretation ('however you may be—such as you are'), cp. *infr*. 1369 and note on O. C. 1361.

1126. δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με;

Cp. Eur. Ion. 1291.

έκτεινά σ' όντα πολέμιον δόμοις έμοῖς.

ib. 1300, 1500.

1132. τούς γ' αὐτὸς αὑτοῦ πολεμίους.

αὐτοῦ, not here = ἐμαντοῦ. The meaning is generalised.

1159, 1160. ἄπειμι. καὶ γὰρ αἰσχρόν, εἰ πύθοιτό τις, λόγοις κολάζειν, ῷ βιάζεσθαι παρŷ.

Although $\pi a \rho \hat{y}$ is the reading of L. pr., I am inclined to agree with Jebb that $\pi \acute{a} \rho a$ is to be preferred.

1166, 1167. Cp. Pind. Ol. ix. 112, Αἰάντεόν τ' ἐν δαίθ' ὡς Ἰλιάδα νικῶν ἐπεστεφάνωσε βωμόν.

1177. κακὸς κακῶς ἄθαπτος ἐκπέσοι χθονός.

It is not quite clear whether ' $\chi\theta$ ovós' is 'from his land.' as Jebb takes it, or 'from earth,' as I took it in my edition.

1180, 1181. ἔχ' αὐτόν, ὧ παῖ, καὶ φύλασσε, μηδέ σε κινησάτω τις, ἀλλὰ προσπεσὼν ἔχου.

αὐτὸν is more expressive, if referred to the body of Ajax, and also more in harmony with $\tilde{\epsilon}\chi$ ου. In the scene as acted there would be no difficulty in going back to 1172, $\tilde{\epsilon}\phi$ αψαι πατρός.

1190. ἀν' *ἀερώδεα *Τρωΐαν.

In favour of $\alpha \epsilon \rho \omega \delta \epsilon \alpha$ (Hermann's conjecture, adopted by G. Wolff) may be adduced (1) the exact metrical correspondence to 1197; (2) the other allusions to the damp and misty climate of the Troad (601, 1207). For a similar graphic touch, cp. fr. 509, $\partial r = \frac{1}{2} \kappa \partial r = \frac{$

II99-I2II. ἐκεῖνος οὖτε στεφάνων . . . καὶ πρὶν μὲν *αἰὲν νυχίου.

I now accept Wolff's correction of 1211 (from καὶ πρὶν μὲν ἐννυχίου) instead of changing οὖτε to *οὖ in 1199.

1206. κείμαι δ' ἀμέριμνος οὕτως.

For ἀμέριμνος, cp. Eur. Heracl. 343, 344.

είσὶν γὰρ οι σου, κᾶν εγώ θυραίος ὧ μεριμναν εξουσ' . . .,

But the other meaning, 'listless,' 'without any object of thought or care,' is not impossible.

1214. νῦν δ' οὖτος ἀνεῖται στυγερῷ δαίμονι.

I accept Jebb's decision, but would add that as the devoted victim was released from service to mankind, so Ajax's human function of acting as a bulwark to his friends has ceased. That gives point to the complaint. A somewhat similar use occurs in Eur. Heracl. 3.

ό δ' ές τὸ κέρδος λημ' ἔχων ἀνειμένον.

1230. ὑψήλ' ἐφώνεις κἀπ' ἄκρων ὡδοιπόρεις,

Hesych. 1 p. 104 (quoted by Nauck, Tr. Fr. Gr., p. 539, Eur. fr. 570), ἀκρίζων ἄκροις ποσὶν ἐπιπορευόμενος Εὐριπίδης

AJAX

Οἰνεῖ. Eur. Ελ. 840, ὄνυχας ἐπ' ἄκρους στάς; Ιοπ. 1166, ἐν δ' ἄκροισι βὰς ποσὶ | κῆρυξ ἀνεῖπε, Ιρh. Τ. 266, ἄκροισι δακτύλοισι πορθμεύων ἴχνος.

1237. π οῦ βάντος $\mathring{\eta}$ ποῦ στάντος, οὖπερ οὖκ ἐγώ; I still hesitate to change the former π οῦ to π οῦ.

1244, 1245. ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που ἢ σὺν δόλω κεντήσεθ' οἱ λελειμμένοι.

I now (CA. n.) prefer to take λελειμμένοι as='who have been left behind in the race,' with Jebb. In my edition I mentioned this as an alternative. Cp. Eur. H. F. 1173, οὖ που λέλειμμαι καὶ νεωτέρων κακῶν | ὕστερος ἀφίγμαι.

1255. καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον ὁρῶ τάχ'.

Cp. O. C. 714, τὸν ἀκεστῆρα χαλινόν.

1257. ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιᾶς.

I am not satisfied that ἀνδρὸς . . . σκιᾶς is merely gen. abs. For σκιᾶς, cp. fr. 12.

ἄνθρωπός έστι πνεῦμα καὶ σκιὰ μόνον.

1266, 1267. φεῦ τοῦ θανόντος ὡς ταχεῖά τις βροτοῖς χάρις διαρρεῖ.

For ταχεία predicative, cp. fr. 786. ταχεία πειθώ τών κακών όδοιπορεί.

1268. εἰ σοῦ γ' ὅδ' ἀνὴρ οὐδ' ἐπὶ σμικρῶν λόγων Αἴας, ἔτ' ἴσχει μνῆστιν.

οὐδ' ἐπὶ σμικρῶν λόγων: I now prefer the meaning which I put second in my edition and for which Jebb (on second thoughts) decides—'not even in brief words.' See my Translation.

1279. πηδώντος ἄρδην Έκτορος τάφρων ὕπερ.

Cp. fr. adespot. 569.

Τεῦκρος δὲ τόξου χρώμενος φειδωλία ὑπὲρ τάφρου πηδῶντας ἔστησεν Φρύγας.

1280, 1281. οἰχ' ὅδ' ἢν ὁ δρῶν τάδε ὅν οὐδαμοῦ φὴς οὐδὲ συμβῆναι ποδί.

I admit that the conjecture *οῦ σὺ μή, βῆναι ποδί is very plausible. But I see no reason for harmonising Agamemnon's words with what Teucer really said (see my note); and though $\sigma v \mu \beta \hat{\eta} v \alpha \iota \pi o \delta \iota$, in the sense of 'plants his foot beside (thine),' is awkward, I do not see that it is impossible.

1292. ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα.

'That Pelops was in his origin a barbarian.' Although such a use of $d\rho\chi\alpha\hat{l}os$ may be without an exact parallel, it is not un-Greek, and the antiquity of Pelops is hardly in point. In Ant. 593, $d\rho\chi\alpha\hat{l}a$, 'from of old,' is a 'secondary predicate.'

1324. ἤκουσεν αἰσχρά· δρῶν γὰρ ἦν τοιαῦτά με.

I take $\delta\rho\hat{\omega}\nu$... $\mu\epsilon$ ='he was treating me shamefully.' To understand $a\partial \sigma\chi\rho\hat{a}$ $\tilde{\epsilon}\lambda\epsilon\gamma\hat{\epsilon}$ $\mu\epsilon$ does away with the opposition of $\delta\rho\hat{a}\nu$ to $\lambda\hat{\epsilon}\gamma\epsilon\nu$, which is duly preserved in Jebb's translation.

1353. παῦσαι κρατεῖς τοι τῶν φίλων νικώμενος.

Cp. also fr. adespot. 40. φίλων γὰρ ἄρξεις μὴ κρατῶν ὅσον θέλεις.

1357. νικῷ γὰρ ἀρετή με τῆς ἔχθρας πολύ.

Cp. supra, note on l. 966. But is ἀρετή the valour of Ajax, or the claims of honourable conduct on Odysseus' part? Noblesse oblige.

1365. ἔγωγε' καὶ γὰρ αὐτὸς ἐνθάδ' ἔξομαι.

Jebb has traced with fine perception the gradual shades of alteration in the mood of Agamemnon. But I still question his acceptance of the ordinary interpretation of this line. The commonplace sentiment (for which cp. fr. 350,

μήδε τῷ τεθνηκότι τὸν ζῶντ' ἐπαρκεῖν αὐτὸν ὡς θανούμενον)

seems to me hardly in keeping with the attitude of Odysseus here, nor could it well occasion the retort in 1366. Odysseus argues on the ground of cool calculation: 'That is the course I mean to take.' 'Ay, says Agamemnon, 'you are speaking for yourself, after all.' This Odysseus is ready to admit. © p. Eur. Iph. A. 1214, $\epsilon v \tau a \hat{v} \theta$, $\hat{a} v \hat{\eta} \lambda \theta o v$.

1373. σ οὶ δὲ δρᾶν ἔξεσθ' ἃ † χ ρή.

I am reluctantly constrained to admit that the forms $\chi \rho \hat{y}s$, $\chi \rho \hat{y}$ for $\chi \rho \hat{y} \xi \epsilon \iota s$, $\chi \rho \hat{y} \xi \epsilon \iota s$, are sufficiently supported here and in the instances adduced by Jebb.

1303. σὲ δ', ὧ γεραιοῦ σπέρμα Λαέρτου πατρός.

'The mode of address is honorific,' Jebb—the more so as meaner spirits believed Odysseus to be the son of Sisyphus.

1401. είμ', ἐπαινέσας τὸ σόν.

For τὸ σόν, cp. Eur. Tro. 82, σὰ δ' αὖ, τὸ σόν, παράσχες Αἴγαιον πόρον | τρικυμίαις βρέμοντα.

1416, 1417. κοὐδενὶ $<\delta\dot{\eta}>\pi\omega$ λψονι θ νητῶν— Αἴαντος·—ὅτ' ἢν, τότε φωνῶ.

ἦσθ' εἰς θεοὺς μὲν εὐσεβής, ὅτ' ἦσθ', ἀεί.

H. F. 443-444,

τοῦ μεγάλου δήποτε παΐδας τὸ πρὶν Ἡρακλέους.

OEDIPUS TYRANNUS

The impiety of Jocasta appears to me to be regarded by the poet in a very serious light. The great central stasimon shows clearly that the chorus are profoundly moved by it. They had themselves questioned the infallibility of human prophecy; but now they fear that Apollo's honours are growing pale and things divine are coming to nought. In spite of Jocasta's admission that the oracle did not proceed direct from Phœbus himself, and notwithstanding her cold speculation about the power of God apart from his ministers (compare Creon's attitude in the Antigone), she is clearly intended to be irreligious, and hardened by the impunity which had followed the act in which, from fear of the gods, she had done violence to her best affections.

In her extremity, from the force of early habit, she does think of worship, and for the moment appeals once more to Apollo. But the news from Corinth immediately dissipates any such resolve, and she triumphantly exclaims—

'See what has come of that solemn prophecy of the God.'

^ˆΩ ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφή.

I now agree with Jebb that $K\acute{a}\delta\mu\nu\nu$ is not genitive of origin but of possession. Cadmus, as $\tau\nu\nu$ $\gamma\acute{e}\nu\nu\nu$ $\vec{a}\rho\chi\eta\gamma\acute{e}\tau\eta$ s, is master of the flock, which is tended by Oedipus. But I still think that Oedipus is $\tau\rho\nu$ ϕ e $\acute{e}\nu$ s.

2. τίνας ποθ' ἕδρας τάσδε μοι θοάζετε.

I do not believe that $\theta \circ \acute{a} \langle \epsilon \iota \nu = \theta \acute{a} \sigma \sigma \epsilon \iota \nu$ belongs to tragic Greek. Even in Empedocles $\sigma \circ \phi \acute{\iota} \eta s \ \acute{e} \pi' \ \check{a} \kappa \rho \circ \iota \sigma \iota \ \theta \acute{o} a \langle \epsilon \rangle$ may mean 'speed onwards' (not 'to' but) 'on the heights of wisdom.' Compare the career of the disembodied souls in Plato's *Phaedrus*, 247 BC. In Aesch. *Suppl.* 595,

ύπ' ἀρχᾶς δ' οὔτινος θοάζων τὸ μεῖον κρεισσόνων κρατύνει

the meaning is 'he hurries not at bidding of a lord, nor is his rule subordinate to higher powers.' If this be so, $\theta o \acute{a} \xi \epsilon \iota \nu = \theta \acute{a} \sigma \sigma \epsilon \iota \nu$ may be only an invention of Alexandrian grammarians. It is objected that here the notions of sitting or kneeling and of hastening are incongruous. But surely the ants on an ant-hill, or bees swarming, might be said $\theta o \acute{a} \xi \epsilon \iota \nu \tau \gamma \nu \sigma \nu \nu o \iota \kappa (\sigma \sigma \nu \nu \epsilon \delta \rho (a \nu))$. I imagine some of the suppliants to be already placed, and others hastening to join them, while they are marshalled by the priests and the young men.

7. Cp. Eur. H. F. 912, μάντιν οὐχ ἔτερον ἄξομαι.

10, 11. τίνι τρόπω καθέστατε δείσαντες $\ddot{\eta}$ στέρξαντες ;

For καθέστατε with δείσαντες following, cp. Her. vii. 138, § 3, ἐν δείματι μεγάλφ κατέστασαν. Eur. Bacch. 1262, εἰ δὲ διὰ τέλους | ἐν τψδ' ἀεὶ μενείτ', ἐν ῷ καθέστατε. Andoc. 2, § 8, ἐν οἵφ κινδύνφ τε καὶ ἀμηχανία καθέστατε.

It makes little difference whether the force of the interrogative is continued with the participles, or $\tau\iota$ (indefinite) is supplied.

31, 32. Cp. Eur. Tro. 59, 60, ή πού νιν . . . ές οἶκτον ήλθες.

35. ὅς *τ' ἐξέλυσας, ἄστυ Καδμεῖον μολών, σκληρᾶς ἀοιδοῦ δασμόν.

Elmsley's ős τ' is not a mere conjecture, as it is implied in the lemma of the scholiast, ωστε μολων ἄστν Καδμεῖον. The forward reference answered by νῦν τ' (40) is plausible. Cp. infr. 694-696. I doubt if ἐξέλνσας contains any allusion to the solution of the riddle. The notion is simply that of removing a burden, as in Trach. 653, ἐξέλνσ' ἐπίπονον ἁμέραν; Aj. 706, ἔλνσεν αἰνὸν ἄχος ἀπ' ὀμμάτων Ἄρης.

44, 45. ώς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.

On Jebb's masterly and exhaustive treatment of these lines in his Appendix, I have only a very few remarks to offer:—

- 1. The first scholar to suggest the new meaning for ξυμφοράs, so fiercely upheld by Dr. Kennedy, was Musgrave, whose note in the edition published posthumously in 1800 ran thus: 'De voce ξυμφορὰ, vid. Aesch. Pers. 436 et 439. Aristoph. Acharn. 1202, Eurip. Iph. Aul. 1346, Thucydides, i. 140, τὰς ξυμφορὰς τῶν πραγμάτων, ubi Scholiastes τὰς ἀποβάσειs. Sed neque ξυμβολάς spreverim pro ξυμφοράς.' It had not occurred to him that ξυμφοράς could have this meaning, which, however, he thought suitable to the context.
- 2. In the same year (1800) appeared a new edition of Dalzell's Collectanca Graeca Majora, in which he acknowledges the help received from his friend Dr. Thomas Young, a Fellow of the Royal Society, whose acquaintance he had made in Edinburgh, and who had sent him from London various corrections and suggestions which he now embodied in his Commentary. As the book seems to be a rare one, it may be worth while to transcribe the terms of this acknowledgment from the Preface to the Notes (In Notas Proximum):—

'In hac sequentium annotationum novâ editione plurimum

debeo doctrinae atque spectatae amicitiae THOMAE YOUNG' (sic.), M.D., S.R.S., qui, cum Edinburgi tunc temporis degens etc., . . . suumque exemplar, cum multis erratis typographicis correctis, et variis novis annotationibus locupletem, Londino ad me nuper remisit.'

Amongst these was the note, which Jebb quotes from a later edition, to which are appended the initials T. Y. The same initials appear likewise in many other places of the work. Jebb's informant, then, was (not unnaturally) mistaken in supposing that 'T' was a misprint for 'J,' and that Dalzell's friend was the contemporary Glasgow Professor. John Young, who is chiefly known as having encouraged Thomas Campbell, when a student, in his verse translations. Although Thomas Young was by this time concentrating his versatile and ingenious mind on physical inquiry, he retained his keen interest in classical study as well as in the decypherment of Egyptian Hieroglyphics.—See the article about him in the Dictionary of National Biography. Those were not the days of specialism. The Natural and Mathematical Sciences were still at the stage which produced afterwards such men as Clerk Maxwell, Sir William Rowan Hamilton, and Henry Smith. Glasgow and Edinburgh were then several hours apart.

- 3. It deserves to be recorded that the new interpretation, which Jebb agrees with me in rejecting, obtained the adherence of so sound a scholar as the late Edward Poste.
- 4. Jebb omits to notice one place in which ξυμφορά is referred to ξυμφέρω='to bring together,' viz. the pun in Plato, Philebus, 64 e, οὐδὲ γὰρ κρᾶσις, ἀλλά τις ἄκρατος, ξυμπεφορημένη ἀληθῶς, ἡ τοιαύτη γίγνεται ἑκάστοτε ὅντως τοῖς κεκτημένοις ξυμφορά. This may have been in Mr. Poste's mind when he made the remark above referred to: see his notes in loco. But, like the passage in Lucian, it is of course an exception that proves the rule.

For the sense, cp. also Her. vii. 157, τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτὴ ὡς τὸ ἐπίπαν χρηστὴ ἐθέλει ἐπιγίγνεσθαι.

56. Cp. also Eur. fr. 828, αἱ γὰρ πόλεις εἴσ' ἄνδρες, οὐκ ἐρημία,

82. Cp. Chaeremon, fr. 6, στεφάνους τεμόντες ἀγγέλους εὐφημίας; 11, στεφάνους ἐτοιμάζουσιν, οὖς εὖφημίας | κήρυκας εὖχαὶ προυβάλοντο δαιμόνων.

93, 94. τῶνδε γὰρ πλέον φέρω τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

I prefer to take $\pi\lambda \acute{\epsilon}o\nu$ as an adj. in agreement with $\pi \acute{\epsilon}\nu \theta os$, than as adverbial here. And $\kappa \alpha \grave{\iota}$ seems to me not emphatic, ('even'), but idiomatic. It merely adds a slight emphasis to the antithesis. 'I am less concerned for myself than for them.'

95. λέγοιμ' ἄν οῗ' ἤκουσα τοῦ θεοῦ πάρα.

λέγοιμ' ἄν. 'Then I will tell': not 'with thy leave'—inferential, not 'deferential.'

104. πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.

Cp. Ant. 167, ηνίκ' Οιδίπους ώρθου πόλιν.

107. τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.

The active voice in τιμωρεῖν divests the notion of punishment of any personal intention. It is the duty of the state. Cp. ἐπισκήπτειν.

115. πρὸς οἶκον οὐκέθ' ἴκεθ', ὡς ἀπεστάλη.

For $\dot{\omega}_S = \dot{\epsilon} \pi \epsilon \dot{\iota}$, cp. Aesch. S. ad T. 980, οὐδ' ἴκ $\epsilon \theta$ ' $\dot{\omega}_S$ κατέκτανεν.

132. ἀλλ' έξ ὑπαρχῆς αὖθις αὖτ' έγὼ φανῶ.

 $av\theta\iota s$, 'as he had done in the case of the Sphinx' (Jebb).

I doubt. Rather 'recommencing the search.' Cp. supr., δοκοῦντα ταῦτ' ἦν, and infr. 567, (ἔρευναν) παρέσχομεν, πῶς δ' οὖχί;

134. πρὸς τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν.

Jebb is perhaps right in reading $\pi\rho\delta$. But I still think that $\pi\rho\delta$ s may mean 'on behalf of' (lit. 'towards')— $\epsilon\pi\iota\sigma\tau\rho\circ\phi\eta\nu$ is *sudden* regard, implying change of attitude, as in *Phil*. 598, 599, quoted in my note.

τίνος δ' 'Ατρείδαι τοῦδ' ἄγαν οὕτω χρόνφ τοσῷδ' ἐπεστρέφοντο πράγματος χάριν ;

138. ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.

The facsimile of L. shows $\alpha \dot{\nu} \tau o \hat{v}$, though the breathing may have been altered by an early corrector.

153. ἐκτέταμαι, φοβερὰν φρένα δείματι πάλλων.

The note in my edition agrees with Jebb, except that 'I am racked' should be read for 'I lie outstretched.' The smaller edition (CA) should be corrected accordingly. $\phi\rho\epsilon\nu a$... $\pi\dot{a}\lambda\lambda\omega\nu$ is an instance of the personal construction, like $a\tilde{\iota}\rho\epsilon\iota$ $\theta\nu\mu\dot{o}\nu$, infr. 914, and the like.

156. Cp. Eur. Alc. 449, ἀνίκα . . . περινίσσεται ὥρα,

157. ὧ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

I still think that the phrase is propitiatory, like $\delta\delta v\epsilon \pi \dot{\epsilon}s$ supra. The epithet $\chi\rho v\sigma\dot{\epsilon}as$ hardly suits with a doubtful expectation.

159. πρῶτά σε κεκλόμενος, θύγατερ Διός, ἄμβροτ' 'Αθάνα.

For κεκλόμενος, cp. Aesch. Suppl. 40.

νῦν δ' ἐπικεκλομένα | Διὸς πόρτιν . . .

resumed in the antistrophe, οντ' έπιλεξαμένα . . .

165. For ὖπερ, cp. also Eur. Androm. 317, σης άμαρτίας ὖπερ.

170. νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φροντίδος ἔγχος. Here again my large edition agrees with Jebb against CA. φροντίδος ἔγχος — well explained by Jebb as μηχανη ἀλεξητηρία.

173. οὔτε τόκοισιν ἰηίων καμάτων ἀνέχουσι γυναῖκες·

τόκοισιν. The scholion έν τοῖς τόκοις is supported by τόκοισι, supr. 26.

186. For λάμπει, cp. Eur. *Phoen.* 1377, ἀφείθη πυρσὸς ὧς Τυρσηνικῆς | σάλπιγγος ἦχή.

189. Cp. Eur. El. 879, ἴτω ξύναυλος βοὰ χαρᾶ.

196. εἴτ' ἐς τὸν ἀπόξενον ὅρμον.

For ἀπόξενον ὅρμον, cp. Phil. 217, ναὸς ἄξενον ὅρμον.

198. τέλει γὰρ εἴ τι νὺξ ἀφŷ.

I still hold to my defence of the traditional reading, and the explanation of the Scholiast: εἰ γάρ τι ἡ τὺξ ἀφῷ ἐπὶ τῷ ἐαυτῆς τέλει ἀβλαβὲς μὴ φθάσασα αὐτὸ ἀπολέσαι, τοῦτο μεθ'

ἡμέραν ἀνήρπασται, 'For if Night at her close leave anything unharmed, this day assails' (ἐπέρχεται). I do not believe that such a temporal (or quasi-locative) use of the dative is beyond the limits of Sophoclean idiom. For ἐπέρχεσθαι with accus, see L, and S, s, v.

200.
$$τόν, & [-]πνρφόρων.$$

In my first edition (1871) I suggested that the interjection might be prolonged in delivery, so as to fill the time of a spondee I still think this possible.

For the 'lost Cretic' I have long since suggested μαινόλαν, which may have been dropped through the neighbourhood of μαινάδων.

219-221. άγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ, ξένος δὲ τοῦ πραχθέντος. οὖ γὰρ ἃν μακρὰν ἔχνευον αὐτό(ς), μὴ οὐκ ἔχων τι σύμβολον.

Jebb makes a valuable contribution in his Appendix to the elucidation of these lines, by disposing of the assumption of the 'suppressed protasis,' according to which oi $\gamma \lambda \rho$ $\tilde{\alpha}\nu$ must always be rendered: 'For *else* (if I had not been a stranger) not.' A good example is *Phil.* 867-871.

τό τ' έλπίδων ἄπιστον οἰκούρημα τῶνδε τῶν ξένων. οὐ γάρ, ποτ', ὧ παῖ, τοῦτ' ἃν ἐξηύχησ' ἐγώ.

On the other hand, the whole sentence, especially $\mu \hat{\gamma}$ où κ in 221, requires a preceding negative expressed or implied, much as in *Phil. l.c.* où $\gamma \hat{\alpha} \rho$. . . $\hat{\epsilon} \gamma \hat{\omega}$ gives the reason for $\hat{\epsilon} \lambda \pi i \delta \omega \nu$ $\tilde{\alpha} \pi i \sigma \tau o \nu$. And this requirement is met by $\xi \hat{\epsilon} \nu o s$, 'I was a stranger to the affair, for I could not have traced it.' (où $\mu \alpha \kappa \rho \hat{\alpha} \nu =$ 'not at all,' is an idiomatic *litotes*, for which cp.

El. 323, ἐπεὶ τἂν οὐ μακρὰν ἔζων ἐγώ='I could not have lived.') On this view, however, the case in favour of αὐτός (Γ) against αὐτὸ (sc. τὸ πραχθέν), the reading of L. is less clear than I once thought it. The emphasis on ἔχνενον is sufficient: 'How could I investigate a matter of which I had had no hint?' I should now read αὐτὸ, which supplies an object for the verb.

227-229. κεί μεν φοβείται, τοὐπίκλημ' ὑπεξελων αὐτὸς καθ' αὑτὸῦ· πείσεται γὰρ ἄλλο μεν ἀστεργες οὐδέν, γῆς δ' ἄπεισιν ἀσφαλής.

ὑπεξαιρείν is clearly, as explained by Jebb, 'to remove,' 'take out of the way.' See esp. Plat. Rep. viii. 567 b, ύπεξαιρείν δη τούτους πάντας δεί τον τύραννον; and Thuc. viii. 70 \$ 2, ανδρας δέ τινας απέκτειναν ου πολλούς, οι εδόκουν έπιτήδειοι είναι ὑπεξαιρεθήναι. The language is much condensed, and the most probable construction is indicated by the interlinear gloss (over καθ' αὐτοῦ in L.) 'σημαινέτω' '(Let him act) by removing the guilt (and so informing) against himself.' The remaining words are in connection with ὑπεξελών: 'By taking the guilt away with him. Nothing further shall be done to his annoy. His departure shall be secure from scathe.' ἀσφαλής in poetry has more of the original meaning-'without failure or falling'-than in ordinary prose: e.g. Pind. P. iii. 153, αίων δ' ἀσφαλής ('unharmed'), οὐκ' ἔγεντ' οὕτ' Αἰακίδα παρὰ Πηλεῖ οὕτε παρ' αντιθέω Κάδμω; O. C. 1288, ασφαλεί συν έξόδω. This nuance of difference may have lead to the v.l. \(\delta \beta \lambda \alpha \epsilon \varepsilon_i, \text{ perhaps due}\) originally to a gloss.

230. εἰ δ' αν τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς τὸν αἰτόχειρα, μὴ σιωπάτω.

After the general injunction in 224-226, two special cases are indicated: (1) that of the murderer himself; (2) that of

one (whether Theban or stranger) who knows that some resident alien is the guilty man. It is rather assumed that such an informant would be himself a foreigner; hence the assurance of reward and of special favour. $å\lambda\lambda ov$, i.e. 'other than himself,' distinguished from $a\mathring{v}\tau\acute{o}s$ supra.

άλλ' ἐξερευνῶν· νῦν δ', ἐπεὶ κυρῶ τ' ἐγὼ.
 I would now read κυρῶ τ' with Jebb.

264. ἀνθ' ὧν έγὼ τάδ', ὧσπερεὶ τοὐμοῦ πατρός, ὑπερμαχοῦμαι.

 $dv\theta' dv$. The relative resumes the *protasis* in introducing the *apodosis*.

274. ἥ τε σύμμαχος Δίκη.
Cp. Aesch. Suppl. 380, ξύμμαχον δ' ελόμενος δίκαν.

276. For ἔλαβες, cp. also Her. iii. 74, πίστι τε λαβόντες καὶ ὁρκίοισι.

282. εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.

'If there is yet a third course.' So Jebb, with Kennedy, rightly. For $\delta\epsilon \acute{\nu}\tau\epsilon\rho a$, cp. Her. i. 59, and for $\acute{\epsilon}\kappa$ $\tau \acute{\omega}\nu \delta\epsilon$, ib. viii. 100, $\ddot{a}\lambda\lambda\eta\nu$ $\ddot{\epsilon}\chi\omega$ $\kappa a \grave{\epsilon}$ $\dot{\epsilon}\kappa$ $\tau \acute{\omega}\nu \delta\epsilon$ $\beta o \nu \lambda \acute{\eta}\nu$.

287. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.

In J.'s note $\epsilon \pi \rho a \xi \dot{a} \mu \eta \nu$ certainly suggests the notion 'I have acted.' But I still think $\epsilon \nu$ $\dot{a} \rho \gamma o \hat{\imath} s$ ($\epsilon \nu a \rho \gamma \hat{\omega} s$ L. pr.) means 'among things not done.' Cp. Eur. *Phoen.* 766, $\hat{\epsilon} \nu$ δ' $\epsilon \sigma \tau \hat{\nu} \nu$ $\hat{\eta} \mu \hat{\imath} \nu$ $\hat{a} \rho \gamma \delta \nu$, $\epsilon \hat{\imath} \tau \iota$ $\theta \epsilon \sigma \phi a \tau \delta \nu$ | $\delta \iota \omega \nu \delta \mu a \nu \tau \iota s$ Τειρεσίας $\epsilon \chi \epsilon \iota$ $\phi \rho \dot{a} \sigma a \iota$. The phrase is an oxymoron.

288. ἔπεμψα γὰρ Κρέοντος εἰπόντος διπλοῦς πομπούς.

For διπλούς, cp. Aesch. Prom. 950, διπλας | όδούς.

204. άλλ' εἴ τι μεν δὴ *δειμάτων ἔχει μέρος.

δείματός γ' is probable, but δειμάτων, Hartung's conjecture, has something to recommend it. The vague generic plural suits the partitive genitive.

297. άλλ' ούξελέγχων αὐτὸν ἔστιν.

The $\xi\omega\nu$ above the line in L. is certainly not by p. m. nor by Σ . The fact that the fut. part. 'agrees with the regular idiom' is rather in favour of the harder reading, in which the present is for a certain future, as in Aesch. Prom. 513, $\delta\delta\epsilon$ $\delta\epsilon\sigma\mu\dot{\alpha}$ $\phi\nu\gamma\gamma\dot{\alpha}\nu\omega$.

313. ἡῦσαι δὲ πῶν μίασμα. Perhaps Professor Kennedy's suggestion, that μίασμα here means what is affected by pollution, deserves more attention than it has received.

317. For τέλη, cp. Eur. fr. 639, μάτην δ' αν οἴκφ σὸν τόδ' έκβαίη τέλος.

337. ὀργὴν ἐμέμψω τὴν ἐμήν, τὴν σὴν δ' ὁμοῦ ναίουσαν οὐ κατείδες.

Jebb thinks that the words contain an 'undoubted' allusion to Jocasta. The allusion was not intended by Teiresias; whether or not it passed through the mind of the poet is a question like that about Hamlet's 'too much i' the sun,' where Farmer and others have suspected a play of words on 'Son.'

350, 351. ἄληθες ; ἐννέπω σὲ τῷ κηρύγματι ῷπερ *προείπας ἐμμένειν.

I prefer to take ψπερ as agreeing by attraction with κηρύγματι. So. CA.

360. οὐχὶ ξυνηκας πρόσθεν; η κπειρά *λόγω;

L., as it stands, has $\lambda \mathcal{A}_{\mathbf{v}}$. The scribe had written $\lambda \mathcal{A}_{\mathbf{v}}$. Correctors had suggested variants, one by writing over ω the compendium for ω , another by inserting o above $\lambda \dot{\epsilon}$, $\lambda \mathcal{A}_{\mathbf{v}}$. Finally, some one who approved of

changed or to $\epsilon\iota\nu$ (by adding a down stroke to o and a curve to ι), and cancelled the compendium, now superfluous λ The forms of $\epsilon\iota$ and ν thus produced do not appear elsewhere in the Ms. The archetype probably gave

λόγω σκοποῦσι τὴν πάλαι γένους φθοράν,

where $\lambda \delta \gamma \psi$ is not opposed to $\epsilon \rho \gamma \psi$, but simply='in their talk,' or 'in argument' (*ut dicebant*, Linwood). Also Eur. *Ion*, 1406,

τάδ' οὐχὶ δεινά ; ρυσιάζομαι λόγφ.

I saw this when consulting the MS. in 1867.

376. The Oxyrhynchus Papyrus (vol. i. n. xxii.) 'of about the 5th century A.D.,' has $\mu\epsilon$. . . $\sigma \circ \hat{v}$ —showing this to be an early corruption.

378. Oxyr. Pap. shows the variant κρέοντος, η του.

380. ὑπερφέρουσα τῷ πολυζήλῳ βίψ.

I still rather prefer 'the much admired life' (such as mine has been; cp. Trach. 185, and line 1526 in my text). (1) When a rare word occurs twice in the same author, it is safer

to give it the same meaning. (2) The epithet specialises the meaning—not='life in general,' but 'such a life as mine.' Cp. also *Bacchyl*. i. 74; x. 63.

384. ην έμοὶ πόλις δωρητόν, οὐκ αἰτητόν, εἰσεχείρισεν.

'δωρητόν, οὐκ αἰτητόν, feminine' (Jebb). Perhaps rightly, though the neuter is also idiomatic.

401, 402. κλαίων δοκείς μοι καὶ σὺ χώ συνθεὶς τάδε άγηλατήσειν.

άγηλατήσειν. The smooth breathing (Jebb) appears to be right.

403. παθων έγνως αν οδά περ φρονείς.

For the meaning given as an alternative in CA. ('your punishment should suit with your intents'). Cp. Eur. Hec. 330, 331,

ώς αν ή μεν Έλλας εὐτυχη, ὑμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

4ΙΙ. ὅστ' οὐ Κρέοντος προστάτου γεγράψομαι.

Κρέοντος. For the gen., cp. Eur. Ion. 311, Λοξίου κεκλήμεθα.

: ov :

430. Oxyr. Pap., οὐχὶ θᾶσσον αὖ πάλιν, 433, Oxyr. Pap., ηκοιν.

434. ἐστειλάμην. Cp. Eur. Iph. Α. 1355, κάργόθεν γ' ἐπέμψατο.

445, 446. κομιζέτω δηθ' . ώς παρών σύ γ' έμποδών ὀχλεῖς, συθείς τ' ἄν οὐκ ἄν ἀλγύνοις πλέον.

I would now read σύ γ' with the majority of MSS. and Jebb, and ἀλγύνοις with Elmsley.

455, 456. καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἐπὶ σκήπτρω προδεικνὺς γαῖαν ἐμπορεύσεται.

'The order of words is against taking $\hat{\xi} \epsilon \nu \eta \nu$ with $\gamma a \hat{\imath} a \nu$ ' (Jebb). I doubt this. For somewhat similar dislocation, see 644, 645, 1251.

457, 458. φανήσεται δὲ παισὶ τοῖς αὑτοῦ ξυνὼν ἀδελφὸς αὐτὸς καὶ πατήρ.

It is still not quite certain that αὐτός should be changed to αὑτός. In Jebb's parallels τε . . . καί are combined. Cp. Plat. Polit. 268 a, αὐτὸς . . . τροφός . . . αὐτὸς ἰατρός, αὐτὸς . . . νυμφευτής . . .

466. ὥρα νιν ἀελλάδων ὅππων σθεναρώτερον φυγὰ πόδα νωμᾶν.

άελλάδων ἵππων. Cp. fr. 626, ἀελλάδες φωναί, Eur. Bacch. 873 (νεβρὸς) ἀελλὰς | θρώσκει πεδίον, Bacchyl. v. 39, πῶλον ἀελλοδρόμαν.

478. ἀνά τ' ἄντρα καὶ πέτραισιν *ὕπαυλος.

I still feel that the image of the bull is too violent here, and that ἐσόταυρος—pace the ghost of my revered teacher, E. L. Lushington,—is a vox nihili. In similar compounds ἴσος implies equality of rank (ἐσόθεος, ἰσόδουλος), or of force (ἐσοθάνατος)—the point here is not fierceness but misery.

I revert to the conjecture which I proposed in 1871, 'and sheltering among rocks' (locative dative). In Aj. 796, $\sigma\kappa\eta\nu\eta\hat{s}$ $\mathring{v}\pi\alpha\nu\lambda\sigma\nu$ the genitive is used, but that does not preclude the dative here. Else $\pi\acute{\epsilon}\tau\rho\alpha\iota\sigma\iota\nu$ $\acute{\epsilon}\nu\alpha\nu\lambda\sigma\hat{s}$, though less close to the ductus litterarum, would do equally well. I must admit, however, that the remainder of the antistrophe, especially l. 482, is in harmony with the figure of the vanquished bull. The word $\mathring{d}\tau\iota\mu\alpha\gamma\acute{\epsilon}\lambda\alpha\hat{s}$ in fr. 922 is explained, \mathring{o} $\mathring{d}\pi\sigma\sigma\tau\acute{\epsilon}\tau\eta\hat{s}$ $\mathring{a}\gamma\acute{\epsilon}\lambda\eta\hat{s}$ $\tau\alpha\mathring{v}\rho\hat{s}$, $\mathring{o}\mathring{v}\tau\nu$ $\Sigma o\phi\sigma\kappa\lambda\mathring{\eta}\hat{s}$. Is it possible that some early glossator on the present passage was reminded of this compound and brought in $\mathring{\omega}\hat{s}$ $\tau\alpha\mathring{v}\rho\hat{o}\hat{s}$ here?

481, 482. τὰ δ' ἀεὶ (ὧντα περιποτάται,

Cp. Eur. Hipp. 563 f.
δεινὰ γὰρ πάντα ποτιπνεῖ (ά Κύπρις), μελισσα δ'

490. τί γὰρ ἢ Λαβδακίδαις ἣ τῷ Πολύβου νεῖκος ἔκειτ'.

ἔκειτο in plup. passive of $\tau i\theta \eta \mu \iota$ in the sense of 'to cause' (L. and S. s. v. B. iii. 2). Cp. Od. 3, 136.

η τ' έριν 'Ατρείδησι μετ' άμφοτέροισιν έθηκε.

493, 494. ἔμαθον, πρὸς ὅτου δὴ 🔾 – – βασάνφ.

Jebb's emendation is the most probable of those hitherto suggested. But I am inclined to say 'locus nondum sanatus.' Accepting Jebb's construction, I think that a better word than β aσανίζων might be found (προσομιλῶν? Trach. 591).

525. τοῦ πρὸς δ' ἐφάνθη ταῖς ἐμαῖς γνώμαις ὅτι πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;

Jebb's statement that 'the anastrophe of $\pi \rho \delta s$ seems to be confined to instances in which it is immediately followed

by an attributive genitive, equivalent to an epithet,' is difficult to refute. In Ar. Eq. 32, the reading $\pi o i o v$ $\beta \rho i \tau a \pi \rho i \sigma s$; is due to a conjecture of Dindorf's, which is censured by Blaydes and others as 'far from probable.' But may not the unusual inversion be occasioned by the strong emphasis on the interrogative word, which consequently begins the sentence? (Observe that $\delta \tau i$ is also postponed through emphasis.) Creon's indignation and amazement are thus more naturally expressed than in $\tau o i \pi o s$ $\delta \cdot i \epsilon \phi a v \theta \eta$. Creon asks 'from whom came the suggestion?' To which the Chorus reply, 'The thing was said indeed, but I cannot tell you on what ground or authority.'

532. οὖτος σὰ πῶς δεῦρ' ἢλθες; ἢ τοσόνδ' ἔχεις

The punctuation of L. was altered by the hand which supplied the accents, perhaps Σ . But I still prefer obtos $\sigma \tilde{v}$ $\pi \hat{\omega}$ s—without denying that obtos $\sigma \tilde{v}$ may be the phrase elsewhere.

557. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.

In defence of the rendering, 'I still hold to the advice I gave,' it may be urged that $\beta o \dot{\nu} \lambda \epsilon \nu \mu \alpha$ is counsel given, not present opinion. Not 'I am still giving the same advice.' Cp. Phil. 521 $(\mu \dot{\eta}) \ldots \tau \dot{\sigma} \dot{\tau}$ ' $o \dot{\nu} \kappa \dot{\epsilon} \theta$ ' $a \dot{\nu} \tau \dot{\sigma} \dot{s} \tau o \hat{s} \lambda \dot{\sigma} \gamma \sigma \iota s \tau o \dot{\nu} \tau \sigma \iota s$ $\phi a \nu \hat{\eta} \dot{s}$.

579. ἄρχεις δ' ἐκείνη ταὐτὰ γῆς, ἴσον νέμων;
Jebb's punctuation is probably right. Cp. Eur. Phoen.
547, 548.

σὺ δ' οὐκ ἀνέξει δωμάτων ἔχων ἴσον καὶ τῷδ' ἀπονεμεῖς ;

584-586. σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἄν δοκεῖς ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον ἢ ἄτρεστον εὕδοντ', εἰ τά γ' αὔθ' ἔξει κράτη.

Cp. Eur. Hipp. 1019, 1020.

πράσσειν τε γὰρ πάρεστι, κίνδυνός τ' ἀπὼν κρείσσω δίδωσι της τυραννίδος χάριν.

The parallel thought in Her. v. 106 is obvious.

596. νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπαζέται.

νῦν πᾶσι χαίρω. There is little difference between 'in the sight of all,' and 'with the consent of all' (Jebb). The construction is the same in either case, an ethical dative. I agree with Jebb that 'the phrase has been suggested by $\chi α \hat{\iota} ρ \hat{\epsilon} μ ο \iota$, but refers to the meaning, rather than to the form of the greeting,' for which cp. especially Eur. Hec. 426, 427.

χαίρ', ὁ τεκοῦσα, χαίρε Κασάνδρα τέ μοι.
 χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Aesch. Ag. 538, 539.

κῆρυξ 'Αχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ.
 χαίρω' τεθνᾶναι δ' οὖκ ἔτ' ἀντερῶ θεοῖς.

614, 615. χρόνος δίκαιον ἄνδρα δείκνισιν μόνος, κακὸν δὲ καν ἐν ἡμέρα γνοίης μιᾳ.

Cp. fr. 59.

άλλ' οὐδὲν ἔρπει ψεῦδος εἰς γῆρας χρόνου.

Eur. fr. 60.

χρόνος δὲ δείξει σ'. ῷ τεκμηρίφ μαθὼν ἢ χρηστὸν ὄντα γνώσομαι σέ γ' ἢ κακόν.

fr. adespot. 512.

άλλὰ ταῦτα μὲν χρόνος δείξει μόνος γάρ ἐστιν ἀνθρώπων κριτής.

Pind. Ol. x (xi.) 66, ο τ' έξελέγχων μόνος αλάθειαν έτήτυμον χρόνος.

φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

Cp. Eur. fr. 1032.

τὸ δ' ὤκὺ τοῦτο καὶ τὸ λαιψηρὸν Φρενῶν εἰς πημονὰς καθῆκε πολλὰ δὴ βροτούς.

622-625. ΚΡ. τί δῆτα χρήζεις; ἢ με γῆς ἔξω βαλεῖν;
ΟΙ. ἤκιστα θνήσκειν οὐ φυγεῖν σε βούλομαι
ὅταν προδείξης οἶόν ἐστι τὸ φθονεῖν.
[*ΚΡ.] ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;

If my interpretation of $\delta \tau a \nu \pi \rho o \delta \epsilon i \xi \eta s$ is rejected as 'straining the sense,' Jebb's as $a \nu$ must be admitted. In every other point we are agreed.

But is my interpretation so impossible, if considered in the light of Ant. 308, 309? I doubt it. For $\pi\rho$ οδεικνύναι='to show beforehand by an example,' see Thuc. iii. 47, § 3, $\pi\rho$ οδειξάντων ὑμῶν τὴν αὐτὴν ζημίαν . . . κεῖσθαι. I submit that my cheville, [625. *ΟΙΔ. σὺ δ' ὧς γε τὰμὰ πάντ' ἀτιμάσων κράτη] leads up naturally enough to the rejoinder of Creon in 626.

628. ΚΡ. εί δε ξυνίης μηδέν; ΟΙ. άρκτέον γ' ὅμως.

640. δράσαι δικαιοί, δυοίν ἀποκρίνας κακοίν.

Jebb's emendation, δυοίν δικαιοί δράν ἀπ. κ., is at least plausible, but not, I think, necessarily required.

657. σὺν ἀφανεί λόγφ †ἀτιμον βαλείν. For the hiatus, cp. Ant. 1319. ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὧ μελεος. 666, 667.

τάδ' εἰ κακοῖς κακὰ

προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.

I do not see the ground for preferring $\tau \dot{\alpha} \delta'$ to $\tau \dot{\alpha} \delta'$. Can $\tau \dot{\alpha}$ $\delta \dot{\epsilon}$ mean 'other' without a preceding $\tau \dot{\alpha} \mu \dot{\epsilon} \nu$ expressed or implied? Why may not $\tau \dot{\alpha} \delta \dot{\epsilon}$ point to the approaching threatened evil, more fully expressed in $\tau \dot{\alpha} \pi \rho \dot{\epsilon} s \sigma \phi \dot{\phi} \nu$?

προσάψει seems to me more pathetic if taken actively, continuing $\gamma \hat{\eta}$ as subject. It is an instance of *personal* expression

 $\tau \hat{\alpha} \pi \rho \hat{\delta} s \sigma \phi \hat{\omega} \hat{\nu} in CA$. is indefensible. The flaw is probably in the antistrophe.

673. Cp. Eur. Med. 38, βαρεῖα γὰρ φρήν, οὐδ' ἀνέξεται κακῶς | πάσχουσα.

691. πεφάνθαι μ' αν, εἴ σε νοσφίζομαι.

Jebb accepts Hermann's conjecture ϵ^{\dagger} σ' ϵ^{\prime} νοσφιζόμαν. I cannot think this necessary. $\pi\epsilon\phi\acute{a}\nu\theta\alpha\iota$ μ' $\mathring{a}\nu$ may surely be oblique for $\pi\epsilon\phi\alpha\sigma\mu\acute{\epsilon}\nu$ ος $\mathring{a}\nu$ εἴην (not $\mathring{\eta}\nu$).

696. τὰ νῦν τ' εὖπομπος αὖ γένοιο.

Thus I would try to improve upon Blaydes' emendation of this line. The wish is less tame than the assertion. But Meineke's expedient of reading $\pi\rho\delta s$ $\phi i\lambda\omega\nu$ for $\pi\rho\delta s$ $\sigma\phi\hat{\omega}\nu$ in the strophe, also deserves consideration.

707. σύ νυν άφεὶς σεαυτον ων λέγεις πέρι.

'Absolve thyself of the things whereof thou speakest,' Jebb. I do not think there is any allusion to the legal sense of ἀφίεναι. I believe the phrase to be equivalent to ἀφεὶς σεαυτοῦ (ταῦτα) ὧν λέγεις πέρι, 'Dismissing these thoughts from thy mind.' (Eur. Or. 1022, ἀφεῖσα τοὺς γυναικείους γόους), or more literally, 'casting thyself loose from them.'

For such inversion, see above, Introd. p. x.

709. μάθ' οὕνεκ' ἐστί σοι βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.

Jebb rejects the view held by many previous scholars in accordance with an early gloss in L., that eyov was here used exceptionally as nearly = εχόμενον: ('Non pendent res humanae a vaticiniis,' Linwood). Yet if this were admissible, it would, I think, yield a better sense. The parallels quoted from Herodotus (including vii. 143, § 2) and Aeschylus are not exactly in point, but they show a singular freedom in the use of exerv. And the use in Aj. 320 as interpreted by Jebb comes very near to this. The instinct of a scholar may sometimes recognise an unique expression. So Brunck here says 'inusitatum locutionis genus.' Dindorf's note runs 'hoc dicit, res humanas nihil commune habere cum arte vatum, i.e. non pendere ab eâ.' Is the meaning 'nothing in mortality holds of divination' after all impossible? Several uses of the active voice, where the middle would be more natural, occur in Sophocles: e.g. αζοντα (O.C. 134), μηγανάν (Aj. 754) τιμωρείν, supr. 140.

717. παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι

I. has a point after $\beta\lambda\acute{a}\sigma\tau as$: (sic) with an interlinear gloss by $\sum \delta\iota \hat{\eta}\lambda \theta o\nu$. Another hand has added a different gloss $\delta\iota\epsilon \delta\acute{\epsilon} \dot{\xi} a\nu\tau o$, implying a transitive use. It is clear that the ancient interpreters were puzzled. I believe that $\delta\iota\acute{\epsilon}\chi\epsilon\iota\nu$ is here used transitively, in a sense corresponding to the intransitive Homeric use (cp. Her. vii. 122), and that $\beta\lambda\acute{a}\sigma\tau as$ means not 'birth' but 'growth,' as of a seedling plant. 'Three days had not continued the budding life of the child, when,' etc. Otherwise (2) with the same meaning, and a comma after $\beta\lambda\acute{a}\sigma\tau as$, 'as for the young child, three days had not run their course, when.' The other meaning of $\delta\iota\acute{\epsilon}\chi\epsilon\iota\nu$, 'to hold apart,' is scarcely possible here.

741. τίνα δ' ἀκμὴν ἥβης ἔχων.

(Sc. τοιαύτην φύσιν εἶχε). I do not think that Nauck's conjecture τίνος ἀκμὴν ἥβης is really required. The return to the participle is idiomatic: cp. infr. 933, 935; and Her. vi. 13, § 2; vii. 89, § 2; περὶ μὲν τῆσι κεφαλῆσι κυνέας εἶχον, . . ., ἐνδεδυκότες δὲ θώρηκας λινέους, ib. 91, λαισήῖα δ' εἶχον ἀντ' ἀσπίδων ἀμοβοέης πεποιημένα, καὶ κιθῶνας εἰρινέους ἐνδεδυκότες. The alteration rather spoils the grace of the implied compliment: ('He was young and vigorous of course.') Dante in the Convito sub. init. sets the limit of youth at 45. Oedipus hopes to hear of one far different from the feeble greybeard whom he remembers.

763. κἄπεμψ' ἐγώ νιν. ἄξιος γὰρ *ως γ' ἀνήρ.

The σ of $\tilde{\omega}$ s might easily be dropped before γ .

770. άξία δέ που μαθείν κάγὼ τά γ' έν σοὶ δυσφόρως ἔχοντ', ἄναξ.

I rather doubt ἐν σοὶ meaning simply 'in thy breast.' The parallels from Plato are not convincing.

780. καλεί παρ' οἴνφ πλαστὸς ὡς εἴην πατρί.

Cp. Sositheus, fr. 2, l. 4 (Nauck p. 822).

οὖτος δ' ἐκείνου παῖς πατρὶ πλαστὸς νόθος.

790. καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων.

προῦφηνεν is perhaps more in keeping with the restraint of Sophoclean style; but προῦφάνη = announced with startling suddenness and clearness,' is more expressive of the agitation of Oedipus.

803. ἀνὴρ ἀπήνης ἐμβεβώς, οἷον σὺ φής.

olov, 'referring to Jocasta's whole description; not accusative masculine, referring to the person of Laius as described by her,' Jebb. I cannot agree. It was the description in 742-743, that wrung from Oedipus the exclamation olimot $\tau \dot{\alpha} \lambda \alpha s$. A point is lost, if this is not specially referred to here.

804-807. κάξ όδοῦ μ' ὅ θ' ἡγεμὼν αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην. κάγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην, παίω δι' ὀργῆς.

Jebb supposes the herald to be the $\mathring{\eta}\gamma\epsilon\mu\mathring{\omega}\nu$. But it seems unlikely that $\mathring{\tau}\mathring{\delta}\nu$ $\mathring{\epsilon}\kappa\tau\rho\acute{\epsilon}\pi\sigma\nu\tau\alpha$ should not refer to the man whose action was described in the two preceding lines. And it was the driver's business, more than that of the herald, to know the way. The herald's office was merely to mark the sacred nature of the expedition.

815. τίς τοῦδ' *ἔτ' ἀνδρὸς ἔστιν ἀθλιώτερος;

So CA. There is little to choose between this reading and Jebb's τίς τοῦδε νῦν ἔστ' ἀνδρὸς ἀθλιώτερος;

817. ῷ μὴ ξένων ἔξεστι μηδ' ἀστῶν *τινά.

Jebb's reading here, $\partial \nu \dots \tau \iota \nu \iota$, is more strictly logical. But the MS. text, 'For whom it is forbidden that any should receive him,' is more pointed.

832, 833. βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν κηλίδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.

Cp. fr. adespot. 110.

καί με συμφορᾶς ἀεὶ βαθεῖα κηλὶς ἐκ βυθῶν ἀναστρέφει. 836. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος.

Jebb's comment, ' $\tau \hat{\eta}$ s έλπίδοs is hope in the abstract,' is probably right.

863, 864. εἴ μοι ξυνείη φέροντι μοῖρα τὰν εὖσεπτον άγνείαν λόγων.

φέροντι='φερομένφ,' Jebb (in the sense of 'winning'). This may be right, but I still incline to the other view='bearing about with me,' or 'within me' which Jebb thinks 'too bold.'

870. οὐδὲ μή ποτε λάθα κατακοιμάση.

Jebb, in his first edition, agreed with mine in reading οὐδὲ μὰν . . . κατακοιμάσει. The difference is slight, and I make no objection to his reconsidered judgment.

876, 877. *ἀκρότατον εἰσαναβᾶσ' ἀπότομον *ἐξώρουσεν εἰς ἀνάγκαν.

Jebb's reading of these lines, adopted from the conjectures of G. Wolff and Schnelle, is very ingenious and plausible; but I hesitate to accept it.

- (1) Wolff's ἀκρότατα γεῖσ' ἀναβᾶσ', recalling the fate of Capaneus, appears to me too precise and definite for Sophoclean imagery; see above, note on 478. It takes somewhat from the sublimity of the conception of Pride, falling from a towering height till 'her feet stumble upon the dark mountains' (Jeremiah xiii. 16). For the vagueness of ἀκρότατον, cp. Plat. Theaet. 175 d, ἀφ' ὑψηλοῦ; Rep. vii. 518 b, εἰς φανότερον ἰοῦσα ὑπὸ λαμπροτέρον μαρμαρυγῆς ἐμπέπλησται; Phaedo 89 b, ἐπὶ πολὺ ὑψηλοτέρον.
- (2) In the only instance quoted for the superlative of $\check{\alpha}\pi o \tau \mu o s$, it is followed by a genitive, 'most luckless of men.' From that to the absolute use is a doubtful step. Nor does the superlative add to the strength of the expression.

In defence of my conjectural reading I would urge (1) that in a word of four short syllables the ictus may count as lengthening the syllable on which it falls. For the effect of ictus on quantity, see especially Eur. Phoen. 796, θ īaσον, answered by $\delta \omega \mu a \tau a$ in the antistrophe; Bacchyl. iii. 64, $\delta \omega \mu \epsilon \gamma a i \nu \eta \tau \bar{\epsilon}$ (1 $\epsilon \rho \omega \nu$. (2) That Sophocles' fondness for verbs compounded with $\epsilon \xi$ is well known, and here the correspondence of $\epsilon \xi$ to $\epsilon l s$ is effective. Prof. E. L. Lushington ingeniously conjectured $\delta \pi \delta \tau o \mu o \nu v < \delta \rho o s >$, $\delta \rho o \nu \sigma \epsilon \nu$, in which, however, the phrasing is somewhat awkward.

890. καὶ τῶν ἀσέπτων ἔρξεται.

Cp. fr. 49, ἄσεπτον ἀσεβές. Σοφοκλης αἰχμαλωτίσιν (Hesych. i. p. 568). And, for ἔρξεται with gen., Her. vii. 197, § 5, Ξέρξης . . . ώς κατὰ τὸ ἄλσος ἐγένετο, αὐτός τε ἔργετο αὐτοῦ.

891. ἢ τῶν ἀθίκτων ἔξεται ματάζων.

Blaydes' conjecture, $\theta i \xi \epsilon \tau a \iota$, is ingenious, but I cannot think it 'certain.' At the risk of condemnation for bad taste I prefer $\xi \epsilon \tau a \iota$ as stronger and as calling up the image of perverseness in holding fast by things forbidden. Cp. the figure in Ant.~854,~855,

ύψηλὸν ἐς Δίκας βάθρον προσέπεσες, ὧ τέκνον, πολύ,

and see Aesch. S. c. T. 98, βρετέων ἔχεσθαι: also Eur. Iph. T. 799, ἀθίκτοις περιβαλών πέπλοις χέρα.

892, 893. τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θεῶν βέλη ψυχᾶς *ἀμύνοι;

=906, 907. φθίνοντα γὰρ Λαΐου θέσφατ' έξαιροῦσιν ἤδη.

Jebb's text here agrees with that adopted in CA. But I

now revert to the view which I suggested in 1871, to reject ἔρξεται and read ἀμύνοι (potential optative) for ἀμύνειν, adopting, of course, Hermann's θ εῶν for θ νμῷ. (The gloss τὴν θ είαν δίκην appears also, by an early hand, in L.)

For ἐν τοῖσδ', cp. Plat. Tim. 42 b, c, μὴ παυόμενος δὲ ἐν τούτοις ἔτι κακίας: and for τίς . . . ἀμύνοι; Aesch. Cho. 594, τίς λέγοι; Ant. 605.

902, 903. εἰ μὴ τάδε χειρόδεικτα πᾶσιν ἁρμόσει βροτοῖς.

That I am right in making τα φωνηθέντα the subject of ηρμοσε in Plat. Soph. 262 c, is shown by the words which follow in 262 d, e, ηρμοττε, αρμόττει, αρμόττοντα, all intransitive. Jebb's remark here was unnecessary and, I think, wrong.

914. αἴρει θυμόν. For the personal constr., cp. Bacchyl. i. 55, σαίνει κέαρ.

917. εί φόβους λέγοι.

I take this to be the reading of L. p. m. The correction from ϵi to $\hat{\eta}\nu$ is clumsily made by another hand, but the v. l., $\hat{\eta}\nu$. . . $\lambda \epsilon \gamma \eta$, seems to have been previously written above the line.

921. ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρης.

For λύσιν, cp. esp. Eur. Alc. 214.

τίς ἄν πῷ πόρος κακῶν γένοιτο καὶ λύσις τύχας ἄ πάρεστι κοιράνοις;

Neophron. fr 1, l. 1, καὶ γὰρ τιν' αὐτὸς ἤλυθον λύσιν μαθεῖν | σοῦ.

924, 925. ἆρ' ἄν παρ' ὑμῶν, ϐ ξένοι, μάθοιμ' ὅπου τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;

The $\pi \circ v$ of $\delta \pi \circ v$ is written by a second hand over an erasure.

946. ὧ θεῶν μαντεύματα.

Jebb says: 'Jocasta's scorn is pointed, not at the Gods themselves, but at the μάντειs.' This is hardly borne out by 953, τοῦ θεοῦ μαντεύματα.

954. οῧτος δὲ τίς ποτ' ἐστὶ καὶ τί μοι λέγει;

Jebb is right as to the force of the (ethical) dative (μοι).

957. τί φής, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.

σημάντωρ may be right, and is certainly an early variant. But the authorities quoted for the noun in this meaning are late, and σημήνας $\gamma \epsilon v o \hat{v} =$ Be so good as to inform me' seems idiomatic. Jebb's point, that this periphrasis is only used in prohibition, is at least questionable. If $\mu \dot{\eta} \ldots \dot{\alpha} \pi \alpha \rho \nu \eta \theta \epsilon \dot{\nu} s$ $\gamma \dot{\epsilon} \nu \eta$ (Plat. Soph. 217) is 'do not be guilty of refusing,' why may not σημήνας $\gamma \dot{\epsilon} \nu o \hat{v}$ mean 'oblige me by telling'?

961. σμικρά παλαιά σώματ' εὐνάζει ῥοπή.

Cp. fr. adespot. 102.

ή γὰρ τύχη βραχεῖαν ἢν λάβη ῥοπήν,

ή τούς ταπεινούς

ή τους άφ' υψους είς ζόφον κατήγαγεν.

975. μή νυν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλης.
 μή νυν, Jebb. By all means (not μὴ νῦν).

987. καὶ μὴν μέγας *γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

 $\dot{o}\phi\theta a\lambda\mu\dot{o}s$. Jebb's explanation combines the two notions which I gave as alternatives "a bright sudden comfort.". . . Not merely (though this notion comes in) "a great help to seeing" that oracles are idle.'

997. ων οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι μακρὰν ἀπφκεῖτ'.

The view adopted by Jebb in his 2nd edition from Whitelaw is the same which I gave as an alternative in 1879: 'Corinth has been avoided (lived away from) by me= $\frac{\partial \pi}{\partial \kappa} \phi \kappa v v \kappa \delta \rho i v \theta o v$.' See above, Introd. p. x. The use of $\frac{\partial \psi}{\partial \nu} \delta v v v$ the passive verb is a little puzzling, but probably conveys the association of action from a distance. Cp. supra, 970.

οῦτω δ' αν θανών είη 'ξ έμοῦ.

1011. ταρβῶ γε μή μοι Φοίβος ἐξέλθη σαφής.

I still prefer $\tau \alpha \rho \beta \hat{\omega}$. The indicative is more forcible, because it withdraws attention from the fact to the motive.

1025. σὺ δ' ἐμπολήσας ἢ τεκών μ' αὐτῷ δίδως ;

I believe τεκῶν to be sound, for the reasons given in my note. It may also be said that there is a difference between τεκεῖν, to beget offspring, and γείνασθαι, to beget a son. See above, Introd. p. xi.

1031. τί δ' ἄλγος ἴσχοντ' ἐν νάπαις με λαμβάνεις;

Of the many conjectures I prefer Wakefield's (and Dindorf's). The words are a natural echo of ἐν ναπαίαις . . . πτυχαῖς (1026). ἀγκάλαισι seems to me (1) irrelevant, (2) sentimental.

1062. θάρσει σὰ μὲν γὰρ οὐδ' ἄν *εἰ τρίτης έγὰ μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.

As said in my note, I am ready to admit οὐδ' ἐὰν τρίτης. But I am not sure that οὐδ' ἄν εἰ is wrong.

1075. μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξη κακά.

ἀναρρήξη. To the gloss of the Scholist ἐργάσηται a somewhat later hand has added ἀναδείξη εἰς φῶς κακά. I am convinced that both these early commentators were right. For (1) ἡηγνύναι, present tense, or ἡῆξαι, used intransitively, is without precedent. Yet this would be required in l. 1076, if ἀναρρήξη were intransitive; and (2) the fear, as in Ant. 767, is what the person who is gone forth may do. This being so, it seems better to read ἀναρρήξη (1 aor. subj.) with L. ἀναρρήξει κακὰ ἔπη would, of course, mean 'she will burst forth into reproaches.' But why should ἀναρρήξει κακά have any such meaning?

1084. Cp. fr. 100, τὸ γὰρ καλῶς | πεφυκὸς οὐδεὶς αν μιάνειεν λόγος.

1090.

ἔσει τὰν αὔριον

πανσέληνον.

aυριον, which has given some difficulty, is adequately explained by Wolff, as quoted in Jebb's note, with reference to the Pandian festival, which immediately followed the Dionysia.

1091. μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου καὶ τροφὸν καὶ ματέρ' αὔξειν.

I do not feel that $(\dot{\eta}\mu\hat{a}s)$ αιξειν σε is 'impossibly harsh,' and the ambiguous collocation of πατριώταν *Οἰδίπουν is a

harshness on the other side. There is difficulty either way, and Jebb's emendation is not lightly to be rejected.

1098. τίς σε, τέκνον, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα.

* $\tau \hat{a} \nu$ for $\tau \hat{\omega} \nu$ is probable.

1100. Πανὸς ὀρεσσιβάτα *που προσπελασθεῖσ'.

I still think that Heath's conjecture $*\pi ov \pi \rho os$ is more probable than Lachmann's $*\pi a\tau \rho os$. In the readings of 1090-1101, the text of Jebb's second edition agrees with mine.

III0, IIII. εἰ χρή τι κάμὲ μὴ συναλλάξαντά πω, πρέσβεις, σταθμᾶσθαι.

I rather prefer $\pi\rho\epsilon\sigma\beta\nu$, for the reasons given in my note of 1879. Oed. addresses the Coryphæus, who replies at l. 1117.

1113. ἔν τε γὰρ μακρῷ
γήρα ξυνάδει τῷδε τἀνδρὶ σύμμετρος.

I still think that ξυνάδει is used absolutely: σύμμετρος, sc. ὧν.

1130. τόνδ' δς πάρεστιν: ή ξυνήλλαξάς τί πω;

It is true that in replies a previous construction is often continued after an interruption (infr. 1155 and note). But it seems more natural here that the question should be repeated with $\hat{\eta}$: 'Had you ever to do with him?'

1151. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.

ἄλλως $\pi o \nu \epsilon \hat{\imath}$: 'the theory which he labours to establish is a mere delusion.' Yes, but also 'he labours to a disastrous end'; 'he works against his own desire.'

1155. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν;

δύστηνος: 'Hapless that thou art,' points to the coming 'disclosure' (Jebb). I cannot think so. It is a mere exclamation of distress, like τ άλαινα in O. C. 318, 'Unhappy that I am,' to be tortured! Cp. also Trach. 377, & δύστηνος, $\tilde{a}\rho$ ' ἀνώνυμος | π έφυκεν . . . ;

1170. κἄγωγ' ἀκούειν, ἀλλ' ὅμως ἀκουστέον.

I do not think that ἀκούων is to be lightly rejected. 'I, too, in listening, am close on the horror.'

1175. τεκοῦσα τλήμων ;

'The wretch' (Jebb) hardly hits the feeling of the passage. 'Had she the heart?'

1182. ἰοὺ ἰού τὰ πάντ' ἄν ἐξήκοι σαφῆ.

The force of dv in the passages quoted by Jebb differs in degrees of probability. Here the inference is certain. For the verb cp. Her. vi. 80, $\sigma v \mu \beta \dot{\alpha} \lambda \lambda \delta \mu \alpha i \delta' \dot{\epsilon} \dot{\xi} \dot{\eta} \kappa \epsilon i \nu \mu \delta i \lambda \chi \rho \eta \sigma \tau \dot{\eta} \rho i \sigma v$.

1188. ὡς ὑμᾶς ἴσα καὶ τὸ μηδὲν ζώσας ἐναριθμῶ.

'ζώσαs should not be taken as="while you live."... ζώσαs is a more forcible substitute for οὖσαs' (Jebb). This view might be supported by Trach. 1107, 1108, καν τὸ μηδὲν $\mathring{\delta} \mid κ\mathring{a}r \mu \eta δὲν ͼρπω$. But the other interpretation is not untenable. 'Lebend, aber ein Nichts' (Schneidewin).

1193. το σόν τοι παράδειγμ' έχων.

I see no reason for reading $\tau \delta \nu$ $\sigma \delta \nu$, or for departing from the explanation in my note. That the Scholiast took $\tau \delta$ $\sigma \delta \nu$ substantively is rendered probable by the marginal gloss $\tau \delta$ $\sigma \nu \mu \beta \epsilon \beta \eta \kappa \delta s$.

1198. For the change from 2nd to 3rd person, cp. Bacchyl. ix. 10-18.

1205, 1206. τίς ἄταις ἀγρίαις τίς ἐν πόνοις ξύνοικος ἀλλαγῆ βίου.

I now accept Hermann's transposition τίς ἄταις ἀγρίαις τίς ἐν πόνοις. But I think that the dative in ἄταις anticipates the ξυν of ξύνοικος, and that ἐν is added pleonastically. Cp. Phil. 185.

ἔν τ' ὀδύναις όμοῦ λιμῷ τ' οἰκτρός.

1210, 1211. παιδὶ καὶ πατρὶ θαλαμηπόλφ πεσεῖν.

I prefer the old division of the lines, accounting for the 'irrational syllable' in $\pi a \tau \rho i$ ($_{\odot}$) by the verse-ending. The 'cyclic dactyl' here seems questionable. And I still hold to the interpretation given in my note, 'In whose case the same wide harbour sufficed for father and son to enter rashly as a chambering bridegroom.' Laius and Oedipus had both been impetuous in marriage.

1214, 1215. δικάζει τὸν ἄγαμον γάμον πάλαι τεκνούντα καὶ τεκνούμενον.

I still prefer: 'Convicts (thee) as all this while $(\pi \acute{a} \lambda a\iota)$ at once begetter and begotten in that unholy wedlock'; the

ellipse of $\sigma\epsilon$ as well as the asyndeton being excused by the intensity of the language. L. has an early marginal gloss: $T\epsilon\kappa\nu\rho\hat{v}\nu\tau\alpha$ $\delta\theta\epsilon\nu$ $\epsilon\gamma\epsilon\nu\nu\delta\theta\eta s$ (sic).

1216. ἰὼ Λαΐειον [—] τέκνον.

Λαϊήιον τέκνον seems to me slightly preferable to Λαΐειον $\begin{bmatrix} \mathring{\omega} \end{bmatrix}$ τέκνον.

1218, 1219. δύρομαι γὰρ ὡς περίαλλ' *ἰακχίων ἐκ στομάτων.

An early hand in L. has marked $\pi \epsilon \rho i a \lambda \lambda a$ as a rare word $(\Sigma \pi \epsilon \rho i \ \tilde{a} \lambda \lambda a)$, and a marginal gloss explains it ' $i \pi \epsilon \rho \delta o \lambda \iota \kappa \hat{\omega} s$.'

I revert to Hermann's emendation. See Elmsley's note: 'Ἰακχίων post Hermannum Erdfurtius, cum hac annotatione: Voc. ἰάκχιος, formatum ab ἰαχή (rather from ἴακχος), Lexicis addendum.' I am convinced that στομάτων cannot stand without an epithet. Cp. Eur. Tro. 829, ἴακχον οἰωνὸς οἷον τεκέων ὕπερ βοῆ, 1230, στέναζε, μᾶτερ... νεκρῶν ἴακχόν, Hec. 686.

> αλαί, κατάρχομαι γόων βακχείον έξ ἀλάστορο ἀρτιμαθη νόμον.

Eur. fr. 586.

Θύσαν Διονύσου κόραν, δε ἀν' "Ίδαν τέρπεται, σὺν ματρὶ φίλα τυμπάνων ἰάκχοις.

(In various places where Porson or Hermann has restored $la\kappa\chi\epsilon\hat{\imath}\nu$, the MSS. have $la\chi\epsilon\hat{\imath}\nu$, as if from $la\chi\dot{\eta}$, Eur. Or. 826, 965, 1474, $la\kappa\chi\hat{\imath}$.)

Eur. fr. 115.

τί ποτ' 'Ανδρομέδα περίαλλα κακῶν μέρος ἐξέλαχον, θανάτου τλήμων μέλλουσα τυχεῖν ; ώς περίαλλα has been commonly explained by the analogy of ώς μάλιστα, ώς μέγιστα (Phil. 462), etc. And this is allowable, when it is understood that the ellipse in such cases is not of δυνατόν ἐστιν, as L and S. affirm, but of the participle of the principal verb. So in O. C. 563, ώς τις πλείστ' ἀνὴρ. . . ἤθλησα=ώς τις πλείστα ἀθλήσας, and so here δύρομαι ώς περίαλλα δυρόμενος. For an analogous use, cp. ễ τάχιστα (sc. πύθοιτ' ἀν) in Pind. Ol. xiii. 791.

1221, 1222. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν καὶ κατεκοίμησα τοὐμὸν ὅμμα,

τὸ δ' ὀρθὸν εἰπεῖν: 'prefaces the bold figure of speech' (Jebb). But in lyric verse such a preface is tame and unnecessary. It is a concession, conveying a faint remnant of the loyalty so confidently asserted in 511, 512, 'To say truth of thee.' This coheres with the concluding words, if understood to mean—

'Thou gavest us relief and rest.'

'Und mir, in Wahrheit,
Zu erathmen halfest du,
Gabest dem Aug' endlich
Schlaferquicknung.'—(SOLGER.)

Sleep is often put for death (El. 509, Μυρτίλος ἐκοιμάθη, Eur. Hec. 473), but hardly for disaster.

1234, 1235. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα.

The sentence τέθνηκε . . . κάρα is the subject. Cp. Eur. Ion, 1538, ὁ θεὸς ἀληθής ἡ μάτην μαντεύεται . . . ταράσσει . . . φρένα.

 έκ δὲ πυθμένων ἔκλινε κοίλα κλŷθρα.

Jebb decides in favour of the meaning to which I gave the

second place, 'that the bolts were torn from their staples.' He is probably right.

1269. περόνας. Cp. Her. v. 87-89.

1276-1279.

φοίνιαι δ' όμοῦ γληναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν φόνου μυδώσας σταγόνας, ἀλλ' όμοῦ μέλας ὅμβρος χαλάζης *αἰματοῦς ἐτέγγετο.

Jebb practically decides in favour of the view taken in my edition, and more briefly expressed in CA: 'they did not send forth mere oozing drops of blood, but all at once the dark gory shower of hail was poured.' The only point left open is whether $\delta\mu o\hat{v}$ in 1276 is 'at the same moment' or 'together,' i.e. the pupils of both eyes. The former is stronger and more simple.

A doubt arises from the different meaning of οὐδ' ἀνίεσαν in O. C. 1608, 'and cease not from,' and it is accordingly proposed here to render 'they ceased not from wet drops of gore.' I was influenced by this view in my translation (1896). But, as observed in my note on O. C. l.c., 'that οὐδ' ἀνίεσαν has probably a different meaning in O. T. 1277 is no objection to the above rendering.' See above, Introd. p. xi.

Cp. Eur. Her. F. 625, καὶ νάματ' ὅσσων μηκέτ' έξανίετε.

1280. τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου, κακά.

οὐ μόνου *κάτα, the emendation made independently by Otto and Jebb, is very plausible.

1291.

ούδ' ἔτι

μενων δόμοις άραίος, ως ήράσατο.

Jebb is probably right in connecting δόμοις ἀραῖος, 'fraught with a curse for the house.' Cp. Eur. Iph. T. 778, η σοῖς ἀραία δώμασιν γενήσομαι.

1293. Cp. Eur. Hec. 1107, κρείσσον' ή φέρειν κακά.

1294. δείξει δὲ καὶ σοί.

I still hesitate between making $\delta\epsilon i \dot{\xi}\epsilon\iota$ impersonal='you will see,' and taking Oedipus as a personal subject. Jebb decides for the latter, which in my edition is stated as an alternative. Cp. Eur. Androm. 822, $\delta\epsilon i \dot{\xi}\epsilon\iota\nu$ ἔοικεν ἡ τάλαιν' ὅσον στένει.

1303. φεῦ, δύστανος.

Jebb in his 2nd edition writes $\phi \epsilon \hat{v}$, $\phi \epsilon \hat{v}$, $\delta \epsilon \hat{\sigma} \tau \eta \nu'$. But the elision is hardly natural before so distinct a pause. And lamenting anapaests admit of more metrical freedom than the ordinary marching rhythm.

1310. *διαπωτάται φθογγά φοράδην.

So CA. I had myself thought independently of $\delta\iota a\pi\omega\tau\hat{a}\tau a\iota$, but I prefer the order given above to that in Jebb's edition.

1311. ἰω δαίμον, ἵν' έξήλου.

I now read $\hat{\epsilon}\xi\hat{\eta}\lambda ov$ (CA).

1315. αδάματόν τε καὶ δυσούριστ' *ἰόν.

Jebb's conjecture (crit. n.), δυσούριστ' ἰόν, was adopted in CA.

1329-1366.

1329, 1330. 'Απόλλων τάδ' ἦν, 'Απόλλων, φίλοι,
 ὁ κακὰ, κακὰ τελῶν *ἐμοὶ τάδ' ἐμὰ πάθεα . .

= 1349, 1350. ὅλοιθ' ὅστις ἦν ϐς ἀγρίας πέδας νομάδος έπὶ *πόας έλυσ' ἀπό τε φόνου . . .

Gottfried Hermann, no mean authority, recognised in this whole passage a combination of dochmiac with iambic and trochaic rhythms, extending even to single lines. I agree with Jebb in thinking ἔλυσ' in 1350 better than ἔλαβ'. But I doubt extremely whether έλυσ' ἀπό τε φόνου can be scanned as a dochmiac, corresponding to έμα τάδ' έμα πάθεα. therefore propose to read in 1330

ό κακὰ κακὰ τελῶν ἐμοὶ τάδ' ἐμὰ πάθεα

a dochmiac combined with an iambic dipody. And in 1350

έλυσ' ἀπό τε φόνου νομάδος ἐπὶ πόας

The flaw in this line seems to me to lie in ἐπιποδίας—a clumsy epithet. Supposing a dittographia of A ($\Pi OAA\Sigma$), this would easily change to $\Pi O \Delta A \Sigma$, and the insertion of an ι might follow. Cp. 1026.

ναπαίαις έν Κιθαιρώνος πτυχαίς.

When $d\pi'$ in l. 1349 is cancelled $\pi \epsilon \delta das$ is seen to be accusative with ελυσε.

In l. 1341 I now read μέγ' ολέθριον with Erfurdt.

τὸν καταρατότατον, *εἴ τις δὲ καὶ θεοῖς. 1345.

=1365. εἰ δὲ τι πρεσβύτερον ἔφυ κακοῦ κακόν.

In CA, by an error perhaps due to collaboration, $\epsilon i' \tau \iota s$ is marked with an obelisk instead of an asterisk. It is Hermann's emendation for etc, which is the MS. reading. Reading equ with L in 1365, he regards the line as a combination of a dochmiac with 3 iambi (I refer to the edition of 1839). Cp. supra, note on 1330.

1347. ώς σ' ήθέλησα μηδ' ἀναγνῶναί ποτ' ἄν.

I retain the MS. reading, while admitting that there is much to be said for Hermann's correction, $\mu\eta\delta\dot{\epsilon}$ γ' αν γνωναι. I take the meaning of the traditional reading to be, 'How I could wish that you had never made the discovery' (of your birth). Sophocles may have remembered the Homeric uses, esp. Od. i. 216, οὖ γάρ πώ τις ἐὸν γόνον αὖτὸς ἀνέγνω. This gives a more poignant sense to τοῦ νοῦ supra. This was felt by the author of a later Scholion in L, ἄθλιε κατ' ἴσον ἕνεκα τῆς συμφορᾶς καὶ ἕνεκα τοῦ νοῦ καὶ τῆς ἐπινοίας καὶ ἕνεκα ὧν ἐπενοήσω. It would be easy to emend ὡς ἡθέλησ' ἄν μή σ' ἀναγνῶναί ποτε.

1354, 1355. τότε γὰρ ἃν θανών, οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.

I still take $\theta \alpha \nu \omega \nu$ as nom. pendens, and $\tilde{\eta} \nu$ as 3rd person with $\tilde{\alpha} \chi os$ for subj. Cp. Eur. *Iph. T.* 695-698, and see Aj. 615 and note.

1362. όμογενής δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

Jebb truly observes that $\delta\mu \circ \gamma \in \nu \dot{\eta}s$ is not derived from $\gamma \in \nu \nu \dot{\alpha}\omega$ but from $\gamma \in \nu \circ s = '$ having a common offspring.' Cp. supr. 261, 262.

κοινῶν τε παίδων κοίν' ἄν, εἰ κείνω γένος μὴ 'δυστύχησεν, ἦν ἄν ἐκπεφυκότα.

1365. εὶ δέ τι πρεσβύτερον ἔφυ κακοῦ κακόν.

έφυ MSS. See above, note on 1345.

1374. ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.

κρείσσον' ἀγχόνης: 'too bad for hanging,' Jebb. Rightly.

1388.

ούκ ἄν ἐσχόμην τὸ μὴ ἀποκλῆσαι τοὐμὸν ἄθλιον δέμας.

 $\mu\dot{\eta}$, not $\mu\dot{\eta}$ où, because of the hypothetical sentence.

1394, 1395.

καὶ τὰ πάτρια

λόγφ παλαιὰ δώμαθ'.

'Once called my father's ancient home,' Jebb. Rather, 'Home long ago in name my father's.'

Cp. supr. 1282, ὁ πρὶν παλαιὸς ὅλβος.

1401. For $\tau\iota$, cp. Eur. Hec. 992, ϵi τ $\hat{\eta}$ ς τεκούσης τ $\hat{\eta}$ ςδε μέμνηταί τί μου.

1405. ἀνεῖτε ταὐτὸν σπέρμα.

'It is absurd to suppose that the seed sown by Oedipus could be identified with Oedipus himself,' Jebb. I do not accept this criticism, and the emendation, *ταὐτοῦ, seems to me to extenuate the horror. The later offspring of Jocasta came of the same seed which she had formerly conceived by Laius. ἀνιέναι is said of birth, not of begetting: Aesch. S. c. T. 413.

1406. κάπεδείξατε

πατέρας, άδελφούς, παίδας, αξμ' έμφύλιον.

αἷμ' ἐμφύλιον. I still think that the parricide is thrown in amongst the other horrors arising from the original marriage of Laius with Jocasta.

1413. For the fear deprecated in these words, cp. Eur. Her. F. 1161, 1162, 1219.

1433. ἄριστος έλθων πρὸς κάκιστον ἄνδρ' έμέ.

'Having come to me in so noble a spirit,' Jebb. Perhaps rightly.

1438. ἔδρασ' αν εῦ τοῦτ' ἴσθ' αν.

'Join $\tau \circ \hat{v} \tau$ ' with $\tilde{v} \circ \theta \iota$,' Jebb. I think there is an alternation of clauses as in *Ant*. 682.

λέγειν φρονούντως ων λέγεις δοκείς πέρι.

1444. οὕτως ἀρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;

I take ούτως ἄρα with πεύσεσθ'.

1446. καὶ σοί γ' ἐπισκήπτω τε καὶ προτρέψομαι.

Jebb on $\pi\rho \circ \tau\rho \circ \psi \circ \mu a\iota$: 'This strain of lofty admonition seems little in accord with the tone of the broken man.' But the speech down to 1457 is just in such a lofty strain. I adhere to my note. Exhortation rather than entreaty is the logical outcome of belief.

For the injunction, cp. Eur. Her. F. 1360, 1361, δὸς τούσδε τύμβφ . . . εμε γὰρ οὐκ ε΄ξ νόμος.

1463. αἷν οὔποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς τράπεζ' ἄνευ τοῦδ' ἀνδρός.

Jebb's view of this passage, if I understand him rightly, is substantially the same as mine. Perhaps, however, $\alpha \delta \nu$ (or $\delta \nu$) should be taken as a *genitive* with $\chi \omega \rho \delta s$. 'From whom my table was never set apart (that they should be) separate from me.' Arndt's $\delta \lambda \lambda \eta$ is very ingenious.

1469. ἔθ' ὧ γονῆ γενναῖε.

Jebb finds a difference between $\gamma o \nu \hat{y}$ $\gamma \epsilon \nu \nu a \hat{i} \epsilon$ and the phrases with which it is compared. There is a deeper feeling expressed, but the idiom is the same.

1482, 1483. αι του φυτουργού πατρὸς ὑμὶν δδ' ὁρᾶν τὰ πρόσθε λαμπρὰ προυξένησαν ὅμματα.

 $\delta\delta$ ' $\delta\rho\hat{a}\nu$, 'to look with this sightless gaze.' So I now understand the words. Cp. supr. 419.

βλέποντα νῦν μὲν ὄρθ, ἔπειτα δὲ σκότον.

I was long divided between two ways of taking these apparently simple words:—

(1) 'Which have effected to your sorrow that your father's once bright eyes should see thus,' *i.e.* that they should not see. 'Effective ut ita viderent,' h.e. ut non viderent' (Linwood); and

(2) 'Which have provided for you this spectacle of your father's once bright eyes, that you should behold them thus.'

The objection which I felt to (r) was, that the dative after $\pi\rho o\xi\epsilon\nu\epsilon\hat{\nu}\nu$ ought not to be merely ethical (dativus incommodi). That difficulty is removed by considering that the verb of sight with reference to eyes has in Greek an association of reciprocity. 'Which have procured it for you that the once brilliant eyes of your true father should look on you as now they do'—with the blank pathetic gaze of blindness.

1494, 1495. τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς γονεῦσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα.

I retain the MS. reading. Laïus was involved in the $\pi\rho\dot{\omega}$ - $\tau a\rho\chi os\ \ddot{a}\tau\eta$. Jebb's emendation requires that $\gamma ova\hat{i}\sigma\iota\nu$ should be repeated with $\sigma\dot{\phi}\hat{\varrho}\nu$ as genitive. This is surely unsimple. And for the effect of posthumous dishonour on the dead, see $El.\ 1066\ f.$

1513. οῦ καιρὸς ἀεὶ ζῆν,* βίου δὲ λφονος.

The conjectural of καιρὸς ἐᾳ ζῆν τοῦ β.δ.λ., 'that ye live where occasion suffers,'—a poor prayer at best,—does away with the contrast between what Oedipus had experienced, and the lot which he desired for his daughters. In setting his face away from Corinth, in settling at Thebes, his life had been full of ἀκαιρία. For the omission of ἐστι, cp. El. 75 καιρὸς γάρ.

1520. α μη φρονώ γαρ ού φιλώ λέγειν μάτην.

 $^{\hat{\alpha}} \mu \dot{\eta} \phi \rho \rho \nu \hat{\omega}$. Jebb, in his 2nd edition, says, 'I now think that, on the whole, it suits the context better to take them [the words] as expressing consent $(^{\hat{\alpha}} \mu \dot{\eta} \phi \rho \rho \nu \hat{\omega} = \text{what I do}$ not mean to do).' I doubt of this. Creon's attitude is rather that of non-committal.

1526. *πρώτος ἐν ζήλῳ πολιτῶν καὶ τύχαις *ἐπιφλέγων.

My conjectural emendation may appear more reasonable if I state how it occurred to me. I found in the Venetian MS. 468 (V) the reading ἐν ζήλφ, and it struck me that ἐν ζήλφ πολιτῶν had the ring of a real Greek phrase. Then at οὐ ζήλφ

Milan also I found likewise $\ell\nu$ for $o\tilde{v}$, $\ell\nu$ $\beta\ell\omega$ M, the v. r. by a later hand. In another Ambrosian MS. (M^2) $o\tilde{v}$ is read, but over an erasure, and by a doubtful hand. Shortly afterwards at Paris, I think in E, I found the gloss $\ell\pi\alpha\iota\rho\delta\mu\epsilon$ -vos over $\ell\pi\iota\beta\lambda\ell\pi\omega\nu$. This seemed to give the trace of another reading, and in a sort of flash $\ell\pi\iota\phi\lambda\ell\gamma\omega\nu$ occurred to me. Retaining $\delta\sigma\tau\iota$ s, it still appeared necessary either to read $\ell\pi\ell\phi\lambda\ell\gamma\ell\nu$ or to suppose a lacuna. At a later time, the indefinite pronoun seemed unsuitable, and I thought that if in some early MS. the lines had been ill divided (a thing which has occurred) and ℓ ANHPIP $\ell\omega$ TO ℓ had been read, the letters IIP might have been struck out as a dittographia, and the

remaining letters might suggest σστιs to the mind of a scribe. I have since observed that L. also has a marginal gloss θαρρῶν, which is repeated in a confused scholion by a later hand, σστιs κράτιστος ἢν δηλόνοτι οὐκ ἐπὶ εὐδαιμονίᾳ πολιτῶν καὶ εὐτυχίαιs <math>θαρρῶν ἀλλὶ ἐπὶ τŷ ἑαυτοῦ δηλόνοτι ἀρετŷ. Also over ζήλφ there is an interlinear gloss εὐδαιμονίᾳ.

For ἐπιφλέγων besides Pind. Pyth. ii. 45, cp. II. xxi. 462-5, εἰ δὴ σοί γε βροτῶν ἔνεκα πτολεμίζω δειλῶν, οι φύλλοισιν ἐοικότες ἄλλοτε μέν τε ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, ἄλλοτε δὲ φθινύθουσιν ἀκήριοι, Pind. Nem. 38, χαρίτων ἐσπέριος ὁμάδω φλέγεν.

My view then is that the gloss εὐδαιμονί φ belongs to ἐν ζήλ φ πολιτ $\hat{\omega}$ ν, and the glosses θαρρ $\hat{\omega}$ ν, ἐπαιρόμενος, to ἐπιφλέγων.

1528, 1529. ὅστε, θνητὸν ὄντ', ἐκέινην τὴν τελευταίαν ἰδεῖν ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν.

Jebb speaks of the infinitive $\partial \lambda \beta i \langle \epsilon u \rangle$ as a 'sententious imperative'. It comes to the same thing, if, in the manner of older grammarians, we say that there is an ellipse of $\delta \epsilon \hat{\imath} \nu$.

ELECTRA

IT has not been sufficiently noted, that the Laurentian or Medicean MS., the earliest authority for the text of Aeschylus and Sophocles, consistently spells the name of Electra's mother Κλυταιμήστρα, not Κλυταιμνήστρα, and that not only in the text but in the scholia—72 times in all. Attention was first called to this fact, with regard to Aeschylus, by Girolamo Vitelli in his collation for Wecklein's edition of 1885, and with regard to Sophocles by M. Papageorgius in his brochure 'Κλυταιμήστρα οὐχὶ Κλυταιμνήστρα,' Constantinople, 1882. The latter scholar defends this orthography, in which both scribes and the writer of the Scholia are agreed, by the evidence of inscriptions and of Latin texts. The explanation given in the Etym. MS. is to the same effect.

21. ως ένταῦθ' *ἴμεν, ἵν' οὐκέτ' ὀκνεῖν καιρός, ἀλλ' ἔργων ἀκμή.

Although *ἴμεν, Dawes' conjecture for ἐμὲν, is, of course, future in meaning, it may still be defended: 'Since the place whither we are about to go is one where action must be immediate and unhesitating.' The times of action and of deliberation are distinct. For uses of the future where the present might seem natural, see Jebb's note on O.T. 1077. And cp. esp. Od. 10, 431, ἆ δειλοί, πόσ' ἴμεν; Il. 23, 205, οὖχ ἔδος: εἶμι γὰρ αὧτις ἐπ' Ὠκεανοῖο ῥέεθρα; Eur. Androm. 627, εἶμι γὰρ κἀνταῦθά σοι: Iph. A. 480, εἶμι δ' οὧπερ εἶ σὺ νῦν.

47. ἄγγελλε δ'ὅρκῳ προστιθείς.

In the Appendix to his Shakespeare Lexicon, Schmidt (p. 1424) quotes various instances where the 'whole relation of ideas is inverted.' See above, General remarks, p. , and cp. Eur. El. 894, ὡς δὲ τῷ σάφ' εἰδέναι τάδε | προσθῶμεν. For the conjectural reading *ὅρκον προστιθείς cp. fr. 431, ὅρκον δὲ προστεθέντος ἐπεμελεστέρα ψυχὴ κατέστη.

54. τύπωμα χαλκόπλευρον ἤρμένοι χεροῖν.

Jebb rightly points out that it is unnecessary to take ήρμένοι as middle voice. The following parallels may be added: Her. I. 171, § 6, περὶ τοῖσι αὐχέσι τε καὶ τοῖσι ἀριστέροισι ἄμοισι [τελαμῶναs] περικείμενοι: Eur. El. 317.

'Ιδαία φάρη χρυσέαις έζευγμέναι πόρπαισιν.

81. μείνωμεν αὐτοῦ κάνακούσωμεν γόων;

I grant that Nauck's emendation κἀπακούσωμεν is highly plausible, but I do not see that ἀνακούω, following the analogy of ἀναπυνθάνομαι, is an impossible form.

τὰ δὲ παννυχίδων ἤδη στυγεραι ξυνίσασ' εὐναὶ μογερῶν οἴκων.

I should have thought that $\tilde{\eta}\delta\eta$ was simply a temporal adverb with $\pi \alpha \nu \nu \nu \chi i \delta \omega \nu$, 'the nightly vigil,' when night comes.'

139. *θρήνοις οὖτε λιταΐσιν ἀνστάσεις.

The reading remains uncertain; but I am not ashamed of my attempted emendation. Perhaps the change from γ 601s to $\theta \rho \dot{\eta} \nu$ 01s was unnecessary.

152. αἰαῖ, δακρύεις.

That aiai is an echo of 136, the corresponding line of the strophe, makes somewhat in favour of this, the Laurentian reading.

157. οία Χρυσόθεμις ζώει καὶ Ἰφιάνασσα.

Does not of imply something more than 'such as Chr. and Iph.'? Rather 'what sort of life is theirs'—an adverbial predicate.

158. κρυπτά τ' ἀχέων ἐν ἡβα.

I admit the doubt, whether ἀχέων is participle or gen. plural (as Hermann took it), but would urge in favour of the latter view, that the others, although bereaved, do not sorrow as Electra does. This, as regards Orestes, is supported by δλβιος following. For the genitive, cp. Eur. Hipp. 154, κρυπτὰ κοίτα λεχέων σῶν.

170. τί γὰρ οὐκ ἐμοί ἔρχεται ἀγγελίας ἀπατώμενον ;

'What message that comes to me is not belied?'

Jebb here prefers the interpretation to which I gave the second place.

176. For νέμοισα, cp. Eur. fr. 634, ὅστις νέμει κάλλιστα τὴν αὐτοῦ φύσιν.

182. παῖς 'Αγαμεμνονίδας ἀπερίτροπος.

I do not admit that the alternative given in the Scholion is 'clearly erroneous'; nor is 'heedless' or 'regardless' quite equivalent to $dve\pi l\sigma\tau\rho o\phi os$. I believe that the literal and figurative meanings are combined. Orestes is one who will

'turn again' this way both in thought and act, and so is that other 'who rules as a god upon the shores of Acheron.' I am still inclined to understand this phrase of Agamemnon $(\theta \epsilon \delta s)$, predicative). It is an echo of Aesch. *Cho.* 356-8.

κατὰ χθονὸς ἐμπρέπων σεμνότιμος ἀνάκτωρ πρόπολός τε τῶν μεγίστων χθονίων ἐκεῖ τυράννων.

Ιδ. 106, αίδουμένη σοί βωμόν ώς τύμβον πατρός.

Amphiaraus, infra, 841, ὑπὸ γαίας . . . πάμψυχος ἀνάσσει. And if Niobe is held as a goddess, why may not Agamemnon be a god? In Aesch. Cho. 475-8, he is certainly included in the phrases $\theta \epsilon \hat{\omega} \nu \ \tau \hat{\omega} \nu \ \kappa \alpha \tau \hat{\alpha} \ \gamma \hat{\alpha} \hat{s} \ .$. . $\mu \hat{\alpha} \kappa \alpha \rho \epsilon \hat{s} \ \chi \theta \acute{o} \nu \iota \iota \iota$, as $\pi \alpha \iota \sigma \acute{\iota} \nu$ in 478 clearly shows.

187. ἄτις ἄνευ τοκέων κατατάκομαι.

The reasons for reading *τεκέων are certainly strong.

195-7. οἰκτρὰ δ' ἐν κοίταις πατρψαις ὅτε σοι παγχάλκων ἀνταία γενύων ὧρμάθη πλαγά,

Without denying that κοίταις may refer to the banquet, at which, according to the Homeric version of the fable, Agamemnon was slain, I retain σοι as ethical dative in 196, and believe the 'voice' to be Electra's, for the reasons given in my note. This renders the epithet πατρφάιις more poignant, by associating it immediately with the fatal moment. On the other hand, for the meaning which I gave to ἐν κοίταις, 'where he lay in death,' cp. Eur. El. 158, κοίτα ἐν οἰκτροτάτα θανάτον.

226. τίνι γάρ ποτ' ἄν, ὧ φιλία γενέθλα, πρόσφορον ἀκούσαιμ' ἔπος ;

Though the dative of the agent $(=\pi\rho$ òs τ iνος) is a rare use, it seems more suited to the context than 'in whose judgment.' Cp. Eur. El. 1183, διὰ πυρὸς ἔμολον . . . ματρὶ τᾳδ' ('at the hands of this my mother').

271. ίδω δε τούτων την τελευταίαν υβριν.

'Their crowning insult.' I do not see why this is 'weaker.' Cp. Phil. 1044,

εὶ δ' ἴδοιμ' ὀλωλότας τούτους, δοκοίμ' ἄν τῆς νόσου πεφευγέναι.

272. τον αὐτοφόντην ἡμὶν ἐν κοίτη πατρος.

τὸν αὐτοέντην, Jebb, with schol. I do not care to insist; but αὐτοφόντην seems to me more suggestive of the 'bloody deed.'

280. ταύτη χορούς ιστησι.

Cp. Bacchyl. xi. 112, καὶ χορούς ἴσταν γυναικῶν.

287. αὖτη γὰρ ἡ λόγοισι γενναία γυνὴ.

λόγοισι γενναία: 'noble in her professions,' Jebb. Rather 'reputed noble': cp. Eur. Hec. 1572, ὅ τ' οὐκέτ' ὧν λόγοισι Μενέλεως πέλας: Εl. 47, τὸν λόγοισι κηδεύοντ' ἐμοί.

293. πλὴν ὅταν κλύῃ τινὸς ηξοντ' 'Ορέστην.

I still incline to think that τινδς=έμοῦ. Cp. 795, οὐκοῦν 'Ορέστης καὶ σὰ παύσετον τάδε;

which implies former threats on Electra's part.

316. ώς νῦν ἀπόντος ἱστόρει τί σοι φίλον.

For τi , as practically equivalent to a relative, cp. Eur. fr. 773 (Phaethon), l. 2, $ai\tau o\hat{v}$ τi $\chi \rho \eta' \xi \epsilon \iota s$ $\tilde{\epsilon} \nu$, where the conjectural emendations are somewhat forced, and so is the punctuation, $ai\tau o\hat{v}$ τi $\chi \rho \eta' \xi \epsilon \iota s$; $\tilde{\epsilon} \nu$.

323. πέποιθ', έπεί τἂν οὐ μακρὰν ἔζων έγώ.

'μακρὰν means, "so long as I actually have lived."' Jebb. Rather 'my life would soon have ended.'

See on O. T. 220, οὐ γὰρ ἄν μακρὰν ႞ ἄχνευον.

345, 346. ἔπειθ' έλοῦ γε θάτερ', η φρονεῖν κακῶς, η τῶν φίλων φρονοῦσα μη μνήμην ἔχειν'

Jebb's note—('Electra is putting the dilemma between imprudent loyalty and prudent disloyalty')—is not convincing. I adhere to the Scholiast's interpretation: 'Ομολόγησον σαύτην ἢ φρονεῖν κακῶς, προστιθεμένην τοῖς ἐχθροῖς· ἢ φρονοῦσαν, τῶν φιλτάτων ἀμνημονεῖν. 'Either your principles are wrong, or in practice you show forgetfulness.' She then presses home the imputation of inconsistency.

351. οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει ;

Cp. supr. 309, κἀπιτηδεύειν κακά. I am contented with Linwood's version: Non malam te solum sed timidam etiam arguunt.

363. τούμὲ μὴ λυποῦν.

The ancient Scholiast undoubtedly read $\lambda \nu \pi o \hat{v} r$, though it has disappeared from the MSS.: he wrote $\dot{\epsilon} \mu o \dot{t}$, $\dot{\phi} \eta \sigma \dot{v} v$, $\ddot{\epsilon} \sigma \tau \omega \tau \rho v \dot{\phi} \dot{\eta}$, $\dot{\eta} \tau \hat{v}$ ἀνάγκη μόνον ἁρμόζουσα, καὶ τὴν πείνην ἀπελαύνουσα· οὐ δέομαι γὰρ τοιαύτης τροφῆς ἀφ' ἡς ἡδονὴν σχήσω.

The scholion on $\lambda \nu \pi \epsilon \hat{\imath} \nu$ is by a later hand in L. See the facsimile: τοῦτο μόνον ἐμὲ βοσκέτω, τὸ μὴ $\lambda \nu \pi \epsilon \hat{\imath} \nu$ ἐμὲ αὐτήν, εἰ τοῦς φονεῦσι τοῦ πατρὸς πείθεσθαι ἀναγκασθήσομαι. Erfurdt accepted $\lambda \nu \pi ο \hat{\imath} \nu$ from the Roman scholia. I read $\lambda \nu \pi o \hat{\imath} \nu$, but differ from the scholiast as to the interpretation. I believe the feeling expressed to be like that of Medea in Eur. Med. 598.

μη μοὶ γένοιτο λυπρος εὐδαίμων βίος μηδ' ὅλβος ὅστις την ἐμην κνίζοι φρένα.

It is true that $\mu \dot{\eta}$ $\lambda \nu \pi \epsilon \hat{\iota} \nu$ $\dot{\epsilon} \alpha \nu \tau \acute{\nu} \nu$ appears elsewhere as a commonplace sentiment. This may possibly have suggested $\lambda \nu \pi \epsilon \hat{\iota} \nu$ to a corrector, to whom the accepted explanation of $\lambda \nu \pi o \hat{\nu} \nu$ seemed (as it is) intolerably weak.

The use of $\epsilon \mu \epsilon$ for $\epsilon \mu a \nu \tau \dot{\eta} \nu$ is not unparalleled. But it is strange in this context, and the hyperbole is hardly natural in a *rhesis*. 'Let me have such sustenance alone as does not grieve my heart'—as I should be grieved if I partook of the murderers' table. Cp. *Phil.* 1043.

ώς ζω μεν οἰκτρως, εἰ δ' ἴδοιμ' ολωλότας τούτους, δοκοιμ' ἄν τῆς νόσου πεφευγέναι.

I find that Camerarius (quoted by H. Stephanus in his edition of 1568), while still reading $\lambda \nu \pi \epsilon \hat{\imath} \nu$, thus paraphrased the note of the scholiast: 'modo sic pascar ne cibus me affligat: quod futurum sentit in dissimulatione odii sui, et assentatione illorum.'

366, 367. Cp. also Eur. fr. 1064; Her. iii. 53, πολλοί . . . τὰ μητρώια διζήμενοι τὰ πατρώια ἀπέβαλον.

376. φέρ' εἰπὲ δὴ τὸ δεινόν.

Cp. also Her. vii. 11 § 5, ΐνα καὶ τὸ δεινόν, τὸ πείσομαι, τοῦτο μάθω.

424. τοιαθτα τοθ παρόντος, ἡνίχ' Ἡλίφ δείκνυσι τοθναρ, ἔκλυον ἐξηγουμένου,

τοῦ πάροντος. As Jebb says, the question between τοῦ and του is nicely balanced. I remain in doubt, but rather prefer τοῦ.

443· δοκεί γέρα τάδ' οὑν τάφοισι δέξασθαι νέκυς.

I leave the MS. reading intact, while admitting that it is open to question. It may perhaps be objected to the future tense that it assumes that, in spite of Electra's prohibition, the offering would after all be made.

446. κηλίδας έξέμαξεν, 'sc. ή Κλυταιμνήστρα,'

Jebb. The change of subject is, of course, possible; but with Agamemnon for subject the phrase conveys a deeper notion of indignity, and I do not see that the middle voice is required. The active is preferred as in O. T. 914, αἴρει θυμόν.

451. $\tau \dot{\eta} \nu \delta \epsilon \dagger \lambda \iota \pi a \rho \hat{\eta} \tau \rho \iota \chi a$.

In my translation I adopted a view of $\lambda \iota \pi a \rho \hat{\eta}$ which may appear fanciful, but which, in the absence of anything satisfying, may be allowed to stand. I would now suggest, as a somewhat desperate remedy, $\tau \acute{\eta} \nu \acute{\delta}$ ἀλάμπρυντον τρίχα. See Hesych. i., p. 1160, quoted by Nauck on fr. 567: ἐλαιοῦται θρίξ. Σοφοκλη̂s Τρωίλφ. ᾿Αρίσταρχος ῥυπαίνεται βέλτιον δὲ λαμπρύνεται.

For the feeling cp. Eur. $Tro.\ 1200\ f.\ κομίζετ' άθλίψ κόσμον νεκρῷ | ἐκ τῶν παρόντων· οὐ γὰρ ἐς κάλλος τύχας | δαίμων δίδωσιν· ὧν δ' ἔχω, λήψει τάδε.$

456. εχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδί.

Is it quite certain that ι of the dat. sing. is never elided in Tragedy? See fr. 722, ξῶντι ποδὶ χρώμενον, ὡς φησὶ Σοφοκλῆς (Eustathius); Eur. Alc. 1118, γόργον' ὡς καρατόμφ (so MSS.). The expression is stronger if this is admitted. The *phrasing* is improved.

My note on this line is in agreement with Paley's view. It supposes a use of the participle analogous to that in Thuc. i. 36 §1, τὸ μὲν δεδιὸς αὐτοῦ ἐσχὺν ἔχον τοὺς ἐναντίους μᾶλλον φοβῆσον τὸ δὲ θαρσοῦν . . . ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθροὺς ἀδεέστερον ἐσόμενον. I still incline to this interpretation: 'Some care on his part.'

461. σοί θ' ὑπούργησον τάδε ἐμοί τ' ἀρωγά.

I think that σοί with ἐμοί depends principally on ἀρωγά.

466. τὸ γὰρ δίκαιον οὖκ ἔχει λόγον.

What is given in my note as an alternative is practically the same with the view which Jebb prefers. I rather incline to the less usual but more vivid construction, according to which $\tau \delta \delta i \kappa \alpha \iota \sigma \nu$ is the subject of $\xi \chi \epsilon \iota$.

476. δίκαια φερομένα χεροίν κράτη.

φερομένα. Jebb decides in favour of the interpretation to which I gave the second place: ϕ ερομένα='winning', 'carrying off'. He is probably right.

484. οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας Ἑλλάνων ἄναξ.

Against admitting $\sigma \epsilon$, it may be urged that both Orestes and Electra are in the mind of the chorus.

488. καὶ πολύπους καὶ πολύχειρ.

'As with the might of a resistless host' (Jebb). In favour of taking the words more literally, it may be remarked that the chorus are not aware of the oracle quoted by Orestes in 36, 37.

491, 492. ἄλεκτρ' ἄνυμφα γὰρ ἐπέβα μιαιφόνων γάμων ἁμιλλήμαθ' οἶσιν οὐ θέμις.

Jebb seems to take ἐπέβα as governing the antecedent to οἶσιν. I understand it in an absolute sense. Cp. Trach. 843, νέων ἀϊσσόντων γάμων, Eur. Ηἰρρ. 580, τί ποτ' ἔβα κακόν;

495. $\pi\rho\delta \tau \hat{\omega}\nu\delta\epsilon \tau oi \mu' \epsilon\chi\epsilon\iota$

If $\tilde{\epsilon}\chi\epsilon\iota$ = 'the thought possesses me' is impossible, Jebb's conjecture, θάρσος τι μήποθ' ἡμῖν, seems certainly probable. But if it may stand, ἀδυπνόων in 480 may be scanned as in *Bacchyl*. xii. 73 (Jebb's edition).

498. τοίς δρώσι καὶ συνδρώσιν.

According to Jebb Clytemnestra is the principal, Aegisthus the accessory. Perhaps this is right, but in 955 Electra calls Aegisthus τὸν αὖτόχειρα πατρώου φόνου.

501. κατασχεῖν is used figuratively also in Eur. Cycl. 349, ἐς ἀνδρὸς ἀνοσίου | γνώμην κατέσχον ἀλίμενόν τε καρδίαν.

514. ἔλιπεν ἐκ τοῦδ' οἴκους.

Why does the reading ἔλιπεν exclude anacrusis? May not the rhythm be the same as in

παγχρυσέων δίφρων [οτ παγχρύσων έκ δίφρων] $= \stackrel{\prime}{\cancel{\sim}} \ge \stackrel{\prime}{\cancel{\sim}} - \stackrel{\prime}{\cancel{\sim}}$ δίπεν έκ τοῦδ' οἴκους.

518. μή τοι θυραίαν γ' οδσαν αἰσχύνειν φίλους.

alσχύνειν φίλους: 'said from an Athenian point of view' (Jebb). This had, of course, occurred to me. But the emphatic γε seems to imply that the offence indoors was hardly less. I therefore took αλοχύνειν in a more active meaning. She brings disgrace on the family not only by breaking bounds but by abusing them in public as well as by her mean appearance. In the Phoenissae of Euripides, sub init., Antigone has her mother's leave to go out of doors to see the battle, but her doing so with the Paedagogus is not felt to be disgraceful. Nor is Hermione's errand in Eur. Or. 1323.

525. πατήρ γάρ, οὐδὲν ἄλλο σοὶ πρόσχημ' ἀεί.

I do not think that the comma at ἄλλο removes the 'awkwardness'. It rather breaks the natural flow of the language.

534. τοῦ χάριν τίνων.

Literally 'returning whose kindness' i.e. 'For the sake of whom?' The genitive has caused some difficulty, but cp. Eur. Or. 453, χάριτας πατρφους ἐκτίνων, where the adjective is equivalent to a genitive. This seems a more natural interpretation than 'for the sake of what? of whom?' though the double interrogative is common enough.

563, 564. τίνος ποινὰς τὰ πολλὰ πνεύματ' ἔσχεν Αὐλίδι·

Jebb's view that Sophocles, like Eur. *Iph. A.*, sub init., adopts the notion of a dead calm, has much to recommend it. But in any case I prefer the reading $\epsilon \sigma \chi \epsilon \nu$ Αὐλίδι. For $\epsilon \sigma \chi \epsilon \nu$ cp. Eur. Heracl. 924, $\epsilon \sigma \chi \epsilon \nu$ δ' $\epsilon \rho \rho \nu$ ἀνδρός, Bacchyl. xviii. 27 (ed. Kenyon) τάν τε Κερκνόνος παλαίστραν | $\epsilon \sigma \chi \epsilon \nu$; ib. 41, $\epsilon \sigma \tau \epsilon \nu$ τούτων | ἀνδρών κρατερὸν $\epsilon \sigma \nu$ εσχεν. Eur. Heracl. 924; Hdt. vii. 171.

569. ἐκκομπάσας ἔπος τι τυγχάνει βαλών.

βαλών, 'after hitting' (Jebb). I took βαλών with τυγχάνει as= $\frac{i}{\epsilon}\kappa\beta\alpha\lambda$ ών. See L. and S., s. v. $\frac{i}{\epsilon}\kappa\beta\alpha\lambda\lambda\omega$, and compare Trach. 62, μῦθοι καλώς πίπτουσιν, where πίπτειν has the force of $\frac{i}{\epsilon}\kappa\pi$ ίπτειν. 'After hitting' seems hardly to be required in the context. Nor do I see that ' $\frac{i}{\epsilon}\kappa\kappa$ ομπάσας, combined with βαλών in this sense, would be awkwardly redundant.' βαλών, then, serves to mark the almost involuntary nature of the boast. 'Da geschah es, dass er irgend ein Wort fallen liess' (Schneidewin). And so Ellendt, s. v. βάλλω, 'Forte vel temere jacere dicta.'

581. μη πημα σαυτη καὶ μετάγνοιαν τιθης.

I agree in preferring $\tau \iota \theta \hat{\eta} s$ to $\tau \iota \theta \eta s$ here.

591. ἢ καὶ τοῦτ' ἐρεῖς.

I agree in deleting the comma, but see no objection to $\tau o \hat{v} \sigma \hat{v}$.

593. αἰσχρῶς δ', ἐάν περ καὶ λέγης·

I should now retain δ' from L.

606. κήρυσσέ μ' εἰς ἄπαντας, εἴτε χρῆς κακὴν.

I doubtfully accede to the general demand for $\chi \rho \hat{y}s$, $\chi \rho \hat{y}$ in this and similar contexts. But 'if you must' is not inadmissible.

610, 611. όρω μένος πνέουσαν· εἰ δὲ σὺν δίκη ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορώ.

As I have said elsewhere, I do not see 'that $\pi\nu\acute{\epsilon}o\nu\sigma a\nu$ must be Electra.' And I am convinced, not only that $\phi\rho o\nu\tau i\delta$ 0s in 612 refers to $\phi\rho o\nu\tau i\delta$ 0, but that ϵi $\delta \epsilon$ $\sigma b\nu$ $\delta i\kappa \eta$ | $\xi i\nu\epsilon\sigma\tau\iota$ refers to 528, $\dot{\eta}$ $\gamma \dot{\alpha}\rho$ $\Delta i\kappa \eta$ $\nu\iota\nu$ $\epsilon \bar{\epsilon}\lambda\epsilon$ $\kappa o\dot{\nu}\kappa$ $\dot{\epsilon}\gamma\dot{\omega}$ $\mu\acute{o}\nu\eta$. This is not the only instance of 'by-play' in Greek Tragedy (Eur. Iph. A. 1142-4; Or. 957-9; Phoen. 454-9). If I am right in this, it is needless to read $\dot{\epsilon}\mu\acute{o}i$ in 612.

645. δισσῶν ὀνείρων.

There seems to be sufficient ground for taking δισσῶν to mean 'doubtful', 'ambiguous'.

647. τοις έχθροισιν έμπαλιν μέθες.

I take $\xi \mu \pi a \lambda \iota \nu$ to mean 'the opposite way': and I do not feel that this is weak. 'Let it recoil upon my foes.'

653. τέκνων ὅσων ἐμοὶ δύσνοια μὴ πρόσεστιν.

'τέκτων is partitive genitive' (Jebb). But is there not some awkwardness in giving to two consecutive genitives a different construction?

659. τους έκ Διος γαρ είκος έστι πάνθ' όραν.

Cp. Eur. Iph. T. 1232.

τἆλλα δ' οὖ λέγουσ', ὅμως τοῖς τὰ πλείου' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά. 681. κείνος γὰρ έλθων εἰς τὸ κλεινὸν Ἑλλάδος.

It is not certain that κοινδν is to be preferred to κλεινδν here.

686. δρόμου δ' ἰσώσας †τῆ φύσει τὰ τέρματα.

In attempting to explain this difficult line, I seem to have followed the Scholiast and to have agreed most nearly with G. Wolff. But I took τa $\tau \epsilon \rho \mu a \tau a$ not literally as=the end of the race-course, but more generally as='completion' (L. and S., s. v. $\tau \epsilon \rho \mu a$, ii. 2). Jebb adopts Musgrave's very plausible emendation, $\tau a \phi \epsilon a \epsilon a$, but with a different meaning. As the line so emended is interpreted in three several ways, it seems better to leave the matter undecided. 'When he came back to the point from which he started' is intelligible enough, but hardly requires so elaborate a form of expression.

In defence of my view of the meaning let me cite the following passages of Pindar:—Ol. vi. 75 f, οἶς ποτε πρώτοις περὶ δωδέκατον δρόμον ἐλαυνόντεσσιν αἰδοία ποτιστάξη Χάρις εὐκλέα μορφάν: viii. 19, ἔργφ δ' οὐ κατὰ εἶδος ἐλέγχων: ix. 65, ὑπέρφατον ἄνδρα μορφά τε καὶ | ἔργοισι: ib. 94, ὑραῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξας: Isthm. vii. (vi.) 22, σθένει τ' ἔκπαγλος ἰδεῖν τε μορφάεις· ἄγει τ' ἀρετὰν οὐκ αἴσχιον φυᾶς.

688, 689. χὤπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

Jebb's rendering of these lines—'to speak briefly where there is much to tell, I know not the man whose deeds and triumphs have matched his' agrees with the explanation which I placed third (3) 'supposing the language to be more than 'usually inexact'. He takes no notice of the meaning which I still prefer: οὖκ οἶδα ὅπως σοι λέγω παῦρα ἐν πολλοῖσιν ἔργα καὶ κράτη τοιοῦδ' ἀνδρὸς='I know not how to tell [even] a few amongst many feats achieved by one so valiant'. This gives the required antithesis to what follows: ἐν δ' ἴσθ', etc. If

this is rejected, I would read χὧπως μὲν ἐν παύροισι πολλά σοι λέγω. But there is then less point in εν δ' ἴσθ'. Jebb's rendering may perhaps derive support from Pind. Pyth. ix. 77, βαιὰ δ' ἐν μακροῖσι ποικίλλειν ἀκοὰ σοφοῖς (cf. also Ol. xiii. 98). But, according to my view of the passage, even that method was impossible here.

691. δρόμων διαύλων *άθλ' *ἄπερ νομίζεται.

I agree with Jebb that this line is probably interpolated.

κλήροις ἔπηλαν καὶ κατέστησαν δίφρους.

I am still inclined to retain κλήροις (instrumental dative).

716, 717. ὡς ὑπερβάλοι χνόας τις αὐτῶν καὶ φρυάγμαθ' ἱππικά.

I have always felt the same hesitation which is implied in Jebb's change of view. On the whole I acquiesce in his decision, chiefly because of $\gamma \acute{a}\rho$. The object of each is to get away, and so not to be harassed by his neighbour's wheels and the foam from the snorting, panting steeds. Cp. Bacchyl. v. 43, 44 (of Pherenicus), $ο \rlap/ωπω νιν ψπὸ προτέρων | \~ιππων ἐν ἀγῶνι κατέχρανεν κόνις.$

721, 722. δεξιόν τ' ἀνεὶς σειραῖον ἵππον εἶργε τὸν προσκείμενον.

The purpose is, of course, to bring round the whole equipage evenly. This may be illustrated from the military evolution known as 'left wheel'. The man on the extreme left of a line of infantry 'steps short', merely marking time, and the man on the extreme right steps fully out, while the man in the centre uses 'half step,' and the rest in proportion. Thus the line revolves round the leftward extremity until the

semicircle is complete, when all move in full step once more. But here, since not the same but a parallel line is to be traversed in returning, the left-hand trace-horse does not remain quite still, but moves round a much smaller semicircle than his right-hand fellow. The evolution must be completed before the left-hand rein is loosened, and all four steeds keep step again.

727. έκ δ' ὑποστροφης.

'The Aenian's horses dashed head-foremost into the Libyan's team, striking it on the left side' (Jebb). (The italics are mine.) But according to the Greek, the cars collide 'front to front'. (Else would not the verb be $\pi\rho\sigma\sigma\pi ai\sigma\nu\sigma\iota$?) Now, supposing that there is no spina, and none is mentioned in Pausanias (Dict. of Ant., vol. 1. p. 965 a), the Aenian's horses, when he has lost control of them, may make a complete circle in turning the goal and so collide with one of those approaching it from the other side.

734-736. I read (with Jebb) $i\sigma\tau\epsilon\rho\alpha s$ $\xi\chi\omega\nu$. . . $\delta\pi\omega s$ δ , as in my large edition, not as in CA.

740. κάρα προβάλλων ἱππικῶν ὀχημάτων.

'Showing his head in front of the two chariots' (Jebb). Rather, I think, 'bringing his equipage in front'. The car and team together are treated as a single unit. Cp. Eur. Hippol. 1229, φόβω τέτρωρον ἐκμαίνων ὄχον: Eur. fr. (Phaethon) 779, l. 6.

κρούσας δὲ πλευρὰ πτεροφόρων ὀχημάτων μεθῆκεν, αἱ δ' ἔπταντ' ἐπ' αἰθέρος πτύχας. 743-745. ἔπειτα λύων ἡνίαν ἀριστερὰν κάμπτοντος ἵππου λανθάνει στήλην ἄκραν παίσας:

The critical moment is when the chariot, moving from right to left (not 'from left to right'), has all but made the turn. If the left-hand rein is slackened a fraction of a moment too soon, the horse in his eagerness, instead of completing the semicircle, will cut off a corner and bring the axle end against the stone.

Jebb's view is that, when the horse is let go, he springs directly forwards, so giving the car behind him a slight inclination to the left.

But (1) this would only happen if the rein were slackened before the turning-point was reached; and (2) not the axle, but the hinder part of the wheel, would be brought into contact with the stone.

748. πωλοι διεσπάρησαν είς μέσον δρόμον.

Jebb thinks διεσπάρησαν implies that the trace-horses had broken loose. That is possible, but hardly, I think, necessary. Cp. Eur. Rhes. 701, νησιώτην σποράδα . . . βίον, 'a life here, there, and everywhere'.

752. φορούμενος πρός οδόας.

'With reference to his fall from the chariot' (Jebb). The frequentative form and the continuous tense seem both against this view. And, as violent motion is implied, I can see no objection to the accusative even if we render 'dragged against the ground'.

760. ὅπως πατρφας τύμβον ἐκλάχοι χθονός.

I adhere to my note. The optative refers to the purpose of the senders.

773. πως γὰρ ἄν μάτην λέγοις;

μάτην λέγοις, 'say the word "μάτην" (Jebb). I much prefer 'how should your report be in vain?'

781. ὁ προστατῶν χρόνος διῆγέ μ'.

The Scholiast wrote $\epsilon \pi \iota \gamma \epsilon \nu \delta \mu \epsilon \nu \sigma$ (see facsimile), not $\epsilon \pi \iota \gamma \iota \nu \delta \mu \epsilon \nu \sigma$ (Jebb). 'The time which stood in front of me', instans tempus, is certainly the meaning. But that time is personified, and with a notion of authority which is suggested by the word. Cp. Hamlet, s. f. 'as this fell Sergeant, Death, is strict in his arrest'.

 $\delta \nu \hat{\eta} \gamma \epsilon$, 'led me along'. By a bold inversion, she implies that instead of *leading* her life as she will, she is *led*, like a devoted victim.

783. νῦν δ' ἡμέρα γὰρ τῆδ' ἀπηλλάγην φόβου.

 $\frac{\partial \pi \eta \lambda \lambda \dot{\alpha} \gamma \eta \nu}{\partial \nu}$: the stroke to the right of the γ is certainly the beginning of an H by the first hand. A second hand has erased what followed this and turned it into the beginning of $\mu a \nu$.

792. ἄκουε, Νέμεσι.

L. p. m. had written νέμεσσιν (see facsimile).

793. ηκουσεν ων δεί.

Clytemnestra echoes Νέμεσι, neglecting τοῦ θανόντος. But I do not think she 'turns her retort as if τοῦ θανόντος depended on ἄκουε' (Jebb).

800. ηκιστ' ἐπείπερ οὔτ' ἐμοῦ καταξίως.

I now read καταξίως with Jebb.

826. εἰ ταῦτ' ἐφορῶντες κρύπτουσιν ἔκηλοι.

κρύπτουσιν, sc. τὸ έφορᾶν. Cp. Eur. Alc. 857, ἔκρυπτε (sc. τὸ συμφορᾶ πεπλῆχ θ αι).

847. ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει:

I erroneously explained $\tau \delta \nu \epsilon \nu \pi \epsilon \nu \theta \epsilon \iota$ as 'the lamented one'. This mistake was corrected in CA. (1886). See above, 290.

852. $\delta \epsilon i \nu \hat{\omega} \nu * \tau \epsilon \ \sigma \tau \upsilon \gamma \hat{\omega} \nu \ \tau' * \check{a} \chi \theta \epsilon \iota$.

The emendation adopted in my text was that of Professor E. L. Lushington. Jebb's view of Hermann's reading is attractive. He also gives good reasons for $\dot{\alpha}\theta\rho\dot{\eta}\nu\epsilon\iota s$ (= $\dot{\alpha}$ $\dot{\epsilon}\theta\rho\dot{\eta}$ -νειs) in 853. The scholion is πάντα σύροντι τὰ κακά.

858. εὐπατρίδων τ' ἀρωγαί.

With εὖπατριδᾶν the language is less artificial perhaps, but also more complex. See above, Introd. p. ix. (on Condensed expression).

859. For έφυ of a destined thing, cp. Eur. *Phoen.* 916, απερ πέφυκε, ταῦτα κἀνάγκη σε δρᾶν.

896. πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός. ἔστιν certainly, not ἐστίν.

ὄμμα in poetry does not always imply a human face. See Pind. P. 60 (ὁ Βάττου παλαιὸς ὄλβος)

πύργος ἄστεος ὅμμα τε φαεννότατον ξένοισι.

905. Cp. Eur. El. 325, πυρὰ δὲ χέρσος ἀγλαϊσμάτων.

914. οὔτε δρῶσ' ἐλάνθανεν.

'Whichever shade of meaning were given to $\epsilon \lambda \acute{a}\nu \theta a\nu \epsilon \nu$, still $\delta \rho \hat{\omega} \sigma a$, in the absence of anything to mark conditionality, would imply, not $\epsilon i \epsilon \delta \rho a$, but $\delta \tau \epsilon \epsilon \epsilon \delta \rho a$ (Jebb). I do not find this rule convincing. In any case $\epsilon i \epsilon \delta \rho a$ is understood.

915. ἀλλ' ἔστ' 'Ορέστου ταῦτα τἀπιτίμια.

Dindorf's $\tau d\pi \iota \tau \dot{\nu} \mu \beta \iota a$, if not 'certain', is extremely probable. But the marginal variant $\tau d\gamma \lambda a t \sigma \mu a \tau a$ is not to be entirely ignored.

918. νων δ' ην τὰ πρόσθεν στυγνός.

The δ' though absent from L., seem to me more Greek.

920. $\phi \in \hat{v}$, της ἀνοίας ὥς σ' ἐποικτείρω πάλαι.

I adhere to my punctuation. Nothing is gained by breaking up the expression.

927. Cp. Eur. Hel. 1190, ὅ τε παρών, ὅτ' ὤλλυτο.

947. ἄκουε δή νυν ή βεβούλευμαι τελείν.

Jebb decides in favour of $\pi o \epsilon i \nu$ (against $\tau \epsilon \lambda \epsilon i \nu$) as simpler. Perhaps he is right. But the emphatic perfect $\beta \epsilon \beta o \nu \lambda \epsilon \nu \mu a \nu$ sorts well with a word implying decisive action—'to make an end'.

976. δεξιώσεται: 'properly, to give the right hand to one in welcome' (Jebb). Rather, to extend the right hand towards a person in token of honour. See note on Plato, Rep. v., 468 B.

1007. Cp. Lys. ap. Athenaeum, 12 p. 551 E.

1022. πάντα γὰρ κατειργάσω.

I do not admit that the omission of $\mathring{a}\nu$ here is 'impossible'. See on 914, and cp. Eur. Phoen. 1561 f., $\delta \iota'$ $\delta \delta \acute{\nu} \nu \alpha s \ \check{\epsilon} \beta \alpha s$, $\epsilon \dot{\iota}$... $\mathring{\epsilon} \pi \epsilon \nu \acute{\nu} \dot{\nu} \mu \alpha s$. One cannot always tell what would be harsh to a Greek ear. But $\pi \mathring{a}\nu \gamma \grave{a}\rho \ \mathring{a}\nu$ seems cacophonous.

1040. εἴρηκας ὀρθῶς ῷ σὰ πρόσκεισαι κακῷ.

Cp. Eur. fr. 422, κακοῖς γὰρ οὐ σὰ πρόσκεισαι μόνη.

1066. ὧ χθονία βροτοῖσι φάμα.

βροτοίσι probably includes the dead with the living = Rumour amongst mortals, extending to the dead. Cp. Pind. Ol. vii. 79-84.

κατακρύπτει δ' οὐ κόνις συγγόνων κεδνὰν χάριν. 'Ερμα δὲ θυγατρὸς ἀκούσαις 'Ιφίων 'Αγγελίας, ἐνέποι κεν Καλλιμάχω λιπαρὸν κόσμον 'Ολυμπία, ὅν σφι Ζεὺς γένει ὥπασεν.

ib. xiv. 20, 21.

μελαντειχέα νῦν δόμον Φερσεφόνας ἔλθ' Άχοῦ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν.

1070. ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ †

For νοσεί οτ νοσεί δή (Tricl.), I propose νοσώδη sc. ἐστίν, in which I find that I agree with Erfurdt.

1071. τὰ δὲ πρὸς τέκνων διπλη φύλοπις οὐκέτ' έξισοῦται.

Without rejecting the view in favour of which Jebb decides, and which is stated first in my note, with (1), I still rather

incline to take $\delta \iota \pi \lambda \hat{\eta} \phi \hat{\iota} \lambda \circ \pi \iota s$ to mean 'the war-cry of two children', *i.e.* their hoped-for union in a common cause.

1075. τὸν ἀεὶ πατρὸς δειλαία στενάχουσ'.

I am not convinced that $\tau \delta \nu$ del cannot stand for $\tau \delta \nu$ del $\chi \rho \delta \nu \sigma \nu$, nor that 'in O.C. 1584' (where see note) 'the words $\tau \delta \nu$ del conceal some corruption' (Jebb).

1085. σὺ πάγκλαυτον αἰῶνα †κοινὸν είλου.

I propose αἰῶν' *ἄοικον. See above 818, 819. In Japanese phrase, Electra makes herself a Rônin. Cp. fr. adespot. 1284.

ἄπολις, ἄοικος, πατρίδος ἐστερημένος, πτωχὸς, πλανήτης, βίον ἔχων τοὐφήμερον.

Eur. Ηίρρ. 1029, ἄπολις, ἄοικος, φυγὰς, άλητεύων χθόνα.

A close parallel occurs in *Her.* iii. 52, where the son of Periander, in anger for his mother's death, ἐν τῆσι στοῆσι ἐκαλινδέετο.

1087. τὸ μὴ καλὸν †καθοπλίσασα.

I propose to read *καθαγνίσασα='having purged away.' The deaths of Aeg. and Cly. would be a sacrifice by which the abomination would be removed. Hesychius (i. p. 56) quoted by Nauck, fr. 113, says that Sophocles in the Amphiaraus made καθαγνίσαι=διαφθείραι. And in Ant. 1081,

ὅσων σπαράγματ' ἡ κύνες καθήγνισαν ἡ θῆρες, ή τις πτηνὸς οἰωνός,

the word has a similar force. See also Eur. Or. 40,

έξ ὅτου σφαγαῖς θανοῦσα μήτηρ πυρὶ καθήγνισται δέμας. 1092. νῦν ὑπὸ χεῖρα ναίεις.

1095, 1096. ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε φερομέναν ἄριστα τῷ Ζηνὸς εὐσεβείᾳ.

Jebb practically decides in favour of the view, which I put forth as an alternative (2) $\phi\epsilon\rho\rho\mu\acute{\epsilon}\nu a\nu$, 'carrying off the palm.' Encouraged by his authority, I would now give the first place to this. $\tau \hat{\omega} \nu \delta \epsilon =$ 'on account of these' or 'awarded by these.' The latter involves a slight personification which is already implied in $\epsilon \beta \lambda a \sigma \tau \epsilon$.

ΙΙΟ4. ἡμῶν ποθεινὴν κοινόπουν παρουσίαν.

For ποθεινήν = 'welcome' cp. Eur. I. T. 515, καὶ μὴν ποθεινός γ' ἦλθες ἐξ "Αργους μολών.

Hel. 540,

ώς ποθεινός ἃν μόλοις.

Theodectes, fr. 10,

& καλλιφεγγή λαμπάδ' είλίσσων φλογὸς "Ηλιε, ποθεινὸν πᾶσιν ἀνθρώποις σέλας.

III5. οι 'γω τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές.

There is little to choose between Jebb's punctuation and mine. The figurative sense of $\alpha\chi\theta$ os takes something from the 'abruptness and obscurity'.

1143. οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς.

For $\tau \rho o \phi \hat{\eta}$ s, cp. Eur. Troad. 1187,

οἴμοι, τὰ πόλλ' ἀσπάσμαθ' αι τ' ἐμαὶ τροφαὶ ὅπνοι τ' ἐκείνοι φροῦδά μοι.

1152. τέθνηκ' έγώ σοι

I accept Jebb's explanation of the dative here. Although the feeling is different, the use in *Phil.* 1030 is exactly parallel. Cp. also Eur. *Androm.* 334. See note in *CA.* 'I am dead, who lived in thee.'

1160-1162. οἴμοι μοι·

ῶ δέμας οἰκτρόν, φεῦ φεῦ. ὧ δεινοτάτας, οἴμοι μοι.

Jebb's arrangement of the lines is right.

1173. π οῦ λόγων ἀμηχάνων ἔλθω;

I prefer to read $\mathring{a}\mu\eta\chi\mathring{a}\nu\omega\nu$ with L. and most Mss., 'where all words are impossible, to what word shall I betake me?' Cp. $\tau \mathring{a}\pi o\rho o\nu$. . . $\mathring{\epsilon}\pi os$ in *Phil*. 897.

1178. τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

It seems to me that $\kappa \alpha \lambda$ is intensive here also.

ΙΙ84. τί μοι ποτ', ὧ ξέν', ὧδ' ἐπισκοπῶν στένεις;

(τί δή ποτ', most Mss.). But may not δή have come in from 1180?

1201. μόνος γὰρ ήκω τοῖς ἴσοις ἀλγῶν κακοῖς.

I still feel that $\tau \circ \hat{i} \sigma \circ \hat{i} s$ 'is less in keeping with the subtle gradations of the recognition scene'.

1205. . μέθες τόδ' ἄγγος νυν.

I agree that vuv, not vuv, should be read.

1207. $\pi\iota\theta$ οῦ λέγοντι κοὐχ ἁμαρτήσει ποτέ. $\pi\iota\theta$ οῦ is certainly better than $\pi\epsilon\iota\theta$ ου.

1215. τοῦτο δ' οὐχὶ σόν.

Jebb refers τοῦτο to τήνδε προσφωνεῖν φάτιν. It seems more natural to refer it to the urn, which is in her hands. 'You have no part in this.'

1239. ἀλλ' οὐ τὰν Ἄρτεμιν τὰν αἰὲν ἀδμήταν.

Jebb is probably right in accepting Fröhlich's conjecture as modified by Hermann. ἀλλ' οὐ μὰ τὴν ἄδμητον αἰὲν "Αρτεμιν.

1246. ἀνέφελον ἐνέβαλες οὔ ποτε καταλύσιμον. ἐνέβαλες is certainly an improvement.

1254-1256. ὁ πᾶς ἄν πρέποι παρῶν ἐννέπειν τάδε δίκα χρόνος.

' δίκα goes with ἐννέπειν, not with πρέποι' (Jebb). Why?

There are obvious difficulties as to the meaning and connexion, and even as to the reading, of these lines. I would observe, (1) that there is obviously a strong antithesis between $v\hat{v}v$ δ' $\check{\epsilon}\chi\omega$ $\sigma\epsilon$ $\kappa.\tau.\lambda$. and what precedes; (2) that $\tau\acute{\alpha}\lambda\alpha\iota va$ refers

to ἔκλυον . . . κλύουσα; (3) that αὐδή is sometimes = ϕ ήμη, as it is here taken by the scholiasts, 'an utterance', the voicing of something which affects the mind. So in O. C. 240. ἔργων ἀκόντων ἀΐοντες αὐδάν, 'hearing the loud rumour of his unwitting deeds'. In Eur. Hipp. 565 f., φήμα and φάτις are synonyms for αὐδή. (Similarly 'sound' in Shakespeare often signifies 'something said or uttered'. See Schmidt's Shakespeare-Lexicon, s.v.); (4) δργή in poetry may signify the access of any strong emotion, e.g. δργή χρωμένη in O.T. 1241 is well explained by Ellendt 'furore percita abiectaque spe mens'; (5) Electra listened in silence to the report of the Paedagogus, and the few words spoken by her before the exit of Clytemnestra would not seem in the retrospect like an outburst of passion. In fact, she did not speak until Clytemnestra had spoken. Much rather it would seem as if she was crushed—πεπαύμεθ' ήμεις, ούχ ὅπως σε παύσομεν. (6) For έλπίζω of suspecting evil, cp. Trach. 110, 111; Aristoph. Av. 956. Therefore while admitting that some words may be lost, and that the Scholiast seems to have known a different reading, I would venture to render: 'Dear friends, I heard an utterance beyond my thought. In hearing I restrained my passion, and as I listened, did not cry aloud.' In an epode one cannot be very confident about metre, but I should be inclined to print τάλαινα in a separate line, as in the senarii of O. C. 318.

1291. Cp. Eur. Hec. 28, κείμαι δ' ἐπ' ἀκταίς, ἄλλοτ' ἐν πόντου σάλφ.

1306. * ὑπηρετοίην τῷ πάροντι δαίμονι.

While reading ὑπηρετοίην with most editors, I would observe that rare uses of the middle voice occur elsewhere in Sophocles. See esp. Trach. 102, ποθουμένq . . . φρενί.

1320, 1321. Cp. Eur. Or. 1151, 1152; Andoc. i. 120.

1339. πως οὖν ἔχει τἀντεῦθεν εἰσιόντι μοι ;

τάντεῦθεν, 'the conditions with which he will have to deal as soon as he enters' (Jebb). Rightly.

1342. εξε των έν "Αιδου μάνθαν' ένθάδ' ων άνήρ.

'Know that here thou art numbered with the shades' (Jebb). I had taken the sense differently—'Understand that you are the only dead man who is here above.' But I do not insist. Cp. however, Eur. Or. 385, τίνα δέδορκα νερτέρων; ΟR. εὖ γ' εἶτας, οὐ γὰρ ξῶ κακοῦς φάος δ' ὁρῶ.

1360. λόγοις ἀπώλλυς, ἔργ' ἔχων ἤδιστ' ἐμοί.

' $\tilde{\epsilon}\rho\gamma$ ' $\tilde{\epsilon}\chi\omega\nu$, possessed of them', 'knowing them' (Jebb). I am still inclined to give $\tilde{\epsilon}\chi\omega\nu$ a more active meaning, 'engaged in', 'supporting', 'furthering'.

1364. τοῦς γὰρ ἐν μέσφ λόγους. Cp. Eur. Hel. 630. πολλοὺς δ' ἐν μέσφ λόγους ἔχων | οὖκ οἶδ' ὁποίου πρῶτον ἄρξωμαι τανῦν.

1365. πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι.

I take κυκλοῦσιν in *Trach*. 129 as transitive. See note in loco.

1370, 1371. τούτοις τε καὶ σοφωτέροις ἄλλοισι τούτων πλείοσιν μαχούμενοι.

'τούτοις refers to ἀνδρῶν in 1369, the male domestics' (Jebb). As there has been no mention of such persons, it seems more natural to understand τούτοις and τούτων as referring to Clytemnestra and her women.

1380. αἰτῶ, προπίτνω, λίσσομαι, γενοῦ πρόφρων.

While admitting that the ι of $\pi i \tau \nu \omega$ is elsewhere short, I would not venture to change the reading.

1384. ἴδεθ' ὅπου προνέμεται.

My suggestion of a fire was certainly unnecessary, and was only meant as a subsidiary illustration.

1385. τὸ δυσέριστον αξμα.

I adhere to the view of these words which I put forth in my edition and expressed in my translation. It is in agreement with one of the Scholia: 'Slaughter in an evil' or 'painful feud'. This really turns on a special use of the verbal adjective which appears also supra, 219 f, τὰ δὲ τοῖς δυνατοῖς | οὖκ ἐριστὰ πλάθειν. So in O. C. 1614, δυσπόνητον . . . τροφήν is 'care involving painful labour'. Compare the drift of Aesch. Cho. 827-837.

1395. νεακόνητον αξμα χειροίν έχων.

If the combination of an iambic dipody with a dochmiac, assumed by Hermann in O. T. 1345, may be admitted, the right quantity of νεᾶκόνητον may be retained—scanning μετάδρομοι in the strophe.

1414. μοίρα καθαμερία φθίνει φθίνει.

μοῖρα καθαμερία, 'the fate that hath pursued thee day by day'—Jebb (reading $ν \hat{v} ν *σ ο ι$ in 1413). This is very attractive. But would not φ θ ίν ε ι be an inauspicious word to use in such a connexion? The single use of καθημέριο by Euripides is not a sufficient reason for condemning a meaning which satisfied Hermann; who compares O.C. 1079, $τελε \hat{ι} Zε \dot{ν} ε ι κατ' <math>\hat{ι} μ α ρ$. The Chorus in the Choephori are

in entire sympathy with the matricide, yet they express their horror. That the Chorus here should do so at the first moment is a natural and dramatic touch: nor is the supposition of two $\eta\mu\iota\chi\delta\rho\iota\alpha$ to be excluded. And the words of Aegisthus in 1498, $\tau\acute{\alpha}$ τ' $\check{o}\nu\tau\alpha$ $\kappa\alpha \grave{\iota}$ $\mu\acute{\epsilon}\lambda\lambda o\nu\tau\alpha$ $\Pi\epsilon\lambda\sigma\iota\delta\hat{\omega}\nu$ $\kappa\alpha\kappa\acute{\alpha}$, show that Sophocles does not absolutely ignore the sequel. Hermann's $\phi\theta\acute{\iota}\nu\epsilon\iota\nu$ is the easiest change.

1420. παλίρρυτον γὰρ αξμ' ὑπεξαιρούσι.

παλίρρυτον. Cp. Eur. H. F. 739.

δίκα καὶ θεῶν παλίρρους πότμος.

1423. οὐδ' ἔχω λέγειν.

I withdraw the objection which I formerly expressed to $\psi \acute{\epsilon} \gamma \epsilon \iota \nu$. It is on the whole a probable conjecture.

1424. 'Ορέστα, πῶς *κυρεῖ δέ ;

Hermann's conjecture $\pi \hat{\omega} s \kappa \nu \rho \epsilon \hat{\iota} \delta \hat{\epsilon}$; seems unobjectionable and harmonises with the reply of Orestes better than Elmsley's $\pi \hat{\omega} s \kappa \nu \rho \epsilon \hat{\iota} \tau \epsilon$;

1435. \tilde{y} voeis.

I now give \hat{y} voeis to Electra. See CA. (Greek text).

1448, 1449. συμφορᾶς γὰρ ἄν ἔξωθεν εἴην τῶν ἐμῶν τῆς φιλτάτης.

It seems to me unlikely that Electra would speak of her mother as $\tau \hat{\eta} s$ $\phi \iota \lambda \tau \acute{\alpha} \tau \eta s$ in addressing Aegisthus, who well knows the hatred between them. I therefore agree with Wecklein in thinking that $\tau \hat{\eta} s$ $\phi \iota \lambda \tau \acute{\alpha} \tau \eta s$ goes with $\sigma \iota \mu \phi o \rho \hat{\alpha} s$ in both senses: 'of events affecting my kindred, that which is nearest to my heart'.

1451. φίλης γὰρ προξένου κατήνυσαν.

I adhere to my note, and think that in Electra's hidden meaning, and also in the more obvious interpretation, the genitive is governed by $\kappa a \tau a$ in comp. 'They have found their way to her.' They 'have finished with regard to her'. This seems better than 'supplying a word understood'.

1457. χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

I should now read τυγχάνει, rather than τυγχάνοι.

1458. σιγῶν ἄνωγα, κἀναδεικνύναι πύλας.

I still rather incline to make πύλας the subject of ἀναδεικνύναι, the object being supplied by 1460 (sc. ἄνδρα τόνδε νεκρόν).

1464. $\tau \epsilon \lambda \epsilon \hat{\imath} \tau a \imath \tau \dot{a} \pi' \dot{\epsilon} \mu o \hat{\upsilon}$

Eur. Tro. 74, ετοιμ' ἃ βούλει τἀπ' ἐμοῦ.

1473. εἴ που κατ' οἶκόν μοι Κλυταιμήστρα, κάλει.

Jebb does not observe that here and everywhere in the Laurentian (or Medicean) Ms., both of Aeschylus and Sophocles, Κλυταιμήστρα is the form given. Attention was called to this fact by Pappageorg in 1882 and by Girolamo Vitelli in his Collation of the Medicean (Laurentian) Aeschylus.

1475. τίνα φοβεῖ ; τίν' ἀγνοεῖς ;

The horrified gaze of discovery need not be too much hurried, but the alarming inference must naturally lead to the look of terror and strangeness implied in Orestes' words. This is another instance of 'by-play'. See above on 610.

1478. ζων τοίς θανούσιν ούνεκ' άνταυδάς ίσα.

I hold rather doubtfully to my former view. The construction of the accusative, if $\zeta \hat{\omega} \nu \tau as$ is read, is not clearly accounted for. Aegisthus has not been 'calling names'. 'While yet in life, thou art answering a dead man with accents of the dead', *i.e.* of one doomed to die.

1481. καὶ μάντις ὧν ἄριστος.

'So good a seer too' seems to me to give the force of καί.

1485, 1486. τί γὰρ βροτῶν ἄν σὰν κακοῖς μεμιγμένων θυήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;

I willingly remove the brackets, as is done in CA. The case is the same as with 1007 supra.

1498. τά τ' ὄντα καὶ μέλλοντα Πελοπιδών κακά.

Compare the end of the *Trachiniae*, where the spectators are aware of 'the glory that is to follow', though it is hidden from Hyllus and the rest.

1506. ὅστις πέρα πράσσειν τι τῶν νόμων θέλοι.

I prefer θέλοι here.

TRACHINIAE

THE possible relation of Greek tragedy to historical events has often been over-estimated; yet it would be foolish to deny that the action of the Eumenides has some bearing on political relations between Athens and Argos, and on the position of the Areopagus. In my edition of 1881, I ventured upon a conjecture, which I see no reason to retract, that when the maternal heart of Deianira is drawn forth towards Iole, and the wife of Heracles prays that she may not live to see her own seed made captive, the Athenian audience could not fail to be reminded of the men from Pylos, some of whom no doubt claimed to be descended from Heracles through Hyllus, Deianira's son. This supposition is not violently inconsistent with the probable date of the drama, which, according to Professor Jebb, is to be placed at some point between 420 and 410 B.C. The captives were restored at the peace of Nicias in March 421 B.C. If the limits assigned by Professor Jebb were extended backward so as to include this date, Sophocles might be supposed here to express the feeling of the party of Nicias, which was for the time triumphant. Such an hypothesis does not seem extravagant, though it is inconsistent with the notion entertained in some quarters that the Heracles of Euripides was the earlier play.

For the Fable, compare Bacchylides v. 165-175, xv. 13-35 (ed. Kenyon).

Λόγος μέν ἐστ' ἀρχαῖος ἀνθρώπων φανείς.

I do not join $\epsilon \sigma \tau i \nu$... $\phi a \nu \epsilon i s$, but why should $\epsilon \sigma \tau \iota \nu$ be read here any more than in El. 417? That takes something of the emphasis from $\lambda \delta \gamma o s$.

7. ναίουσ' ένὶ Πλευρωνι.

I adhere to my note, though of course I do not regard the reading as certain. Erfurdt's $\tilde{\epsilon}\tau'$ $\hat{\epsilon}\nu$ is certainly the best of the conjectures. Note that $\pi \sigma \tau \hat{\iota}$ for $\pi \rho \hat{\iota}$ Eum. 79, infra 1214, is equally rare, and cp. Ant. 1241.

27. λέχος γὰρ Ἡρακλεῖ κριτὸν ξυστᾶσ'.

I adhere to my note, as abridged in CA. I do not think that D. would speak of herself in the neuter gender. The accusative in apposition to the sentence is likewise the most probable construction in Eur. Tro. 44 (Κασάνδραν) γαμεί βιαίως σκότιον 'Αγαμέμνων λέχος. κριτόν 'adjudged' as the result of conquest: Pind. Nem. iv. 1, εὖφροσύνα πόνων κεκριμένων | ἰατρός.

29, 30. νὺξ γὰρ εἰσάγει, καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον.

I take διαδεδεγμένη πόνον as equivalent to ἐσχηκυῖα διαδοχὴν πόνον, and would supply Ἡρακλῆ as object of both verbs. 'Night brings him home, and night, succeeding to another labour, thrusts him away'. The question remains whether νὺξ καὶ νὺξ mean one and the same night, or two alternate nights. For the turn of expression cp. Sosiphanes, fr. 3.

βροτοί, τί σεμνύνεσθε ταις έξουσίαις, ας εν τ' έδωκε φέγγος εν τ' αφείλετο;

Pind. Nem. vi. 1, εν ἀνδρῶν, εν θεῶν γένος. Eur. Phoen. 1689, εν ἢμαρ μ' ὤλβισ', εν δ' ἀπώλετο.

I do not see why $d\pi\omega\theta\epsilon\hat{\iota}$ so construed is 'forced'. Cp. Tennyson's *Love and Duty*,

'And crying, "Who is this? behold thy bride", She pushed me from thee.'

The presents, including $\tau \rho \epsilon \phi \omega$, are not historical but general. She is describing the course of her married life up to the present hour. And the description with regard to Heracles is resumed in 34. The Scholiast seems to have understood 'Night brings him, and night sends him away, receiving trouble in his room'—a meaning which may commend itself to some.

42. ώδινας αύτοῦ προσβαλων ἀποίχεται.

There is certainly no objection to αύτοῦ.

58. ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους.

ἀρτίπους. In favour of the meaning 'with timely footstep', of which Jebb and Wecklein approve, might also be quoted Pindar's use of ἀρτιεπής, Ol. vi. 61, ἀντεφθέγξατο δ' ἀρτιεπής | πατρία ὅσσα.

80. είς τὸν ὕστερον.

As I am not convinced that O. C. 1584, El. 1075 are certainly corrupt, I still read as above, while admitting that $\epsilon i s$ $\tau \circ \gamma' v \sigma \tau \epsilon \rho o \nu$ (Reiske) is an easy change.

88. νῦν δ' ὁ ξυνήθης πότμος οὐκ *εἴα πατρός.

I admit that Wakefield's $\pi \rho i \nu$ for $\nu \hat{\nu} \nu$ is not necessary, though it somewhat improves the sense.

92, 93. καὶ γὰρ ὑστέρψ τό γ'εὖ πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολû.

I do not see that the optative makes it clear that τὸ εὖ πράσσειν means 'good fortune'. Cp. O. T. 314, 5.

ἄνδρα δ' ἀφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

100. η ποντίας αὐλωνας, η δισσαίσιν ἀπείροις κλιθείς.

Cp. Eur. Ion, 1581-7.

οί τῶνδε δ' αὖ
παίδες γενόμενοι σὺν χρόνω πεπρωμένω
Κυκλάδας ἐποικήσουσι νησαίας πόλεις
χέρσους τε παράλους, ὁ σθένος τἠμἢ χθονί
δίδωσιν` ἀντίπορθμα δ' ἠπείροιν δυοῖν
πεδία κατοικήσουσιν, 'Ασιάδος τε γῆς
Εὐρωπίας τε.

102. ποθουμένα γάρ φρενί.

Rare middles in Sophocles accentuate the *personal* nature of the act or feeling denoted by the verb.

107. βλεφάρων πόθον.

Cp. fr. 733, δμμάτειος πόθος.

ἐνθυμίοις εὐναῖς ἀνανδρώτοισι τρύχεσθαι.

I grant that the dative is causal (not locative), but agree with the Scholiast in thinking that $\epsilon\nu\theta\nu\mu$ (ois = $\mu\epsilon\rho$ i $\mu\nu\eta\tau$ i kaîs, 'haunted by sad thoughts'.

115. κύματ' *ἄν εὐρέϊ πόντω.

I now prefer *av to *ev with Jebb.

116, 117. οὕτω δὲ τὸν Καδμογενῆ τρέφει, τὸ δ' αὖξει, βιότου πολύπονον ὥσπερ πέλαγος Κρήσιον.

Though the text is hard, I do not think it is improved by $*\sigma\tau\rho\epsilon\phi\epsilon\iota$. At all events the words ωσπερ πολύπονον Κρήσιον πέλαγος βιότον='as it were a troublous Cretan sea of circumstance' are to be construed together. As elsewhere, the figurative language is in transition from simile to metaphor. The image and the thing compared to it are fused in one expression. See below on 129 <math>f.

I still think that $(\tau \delta \ \mu \hat{\epsilon} \nu) \ \tau \rho \hat{\epsilon} \phi \epsilon \iota, \ \tau \delta \ \delta' \ \alpha \ddot{v} \xi \epsilon \iota \ \text{may mean}$

'surrounds, and also glorifies'.

122. άδεῖα μέν, ἀντία δ' οἴσω.

'Since $d\nu\tau ia$ expresses remonstrance against her despair, there is then no proper antithesis with $\delta\delta\epsilon ia$ (Jebb). I do not understand. 'I will oppose you, but in a comfortable way' is surely pointed enough. $\alpha i\delta oia$, though ingenious, seems more commonplace.

129. ἀλλ' ἐπὶ πῆμα καὶ χαρὰν.

(So in CA.). L. primitus had χαρὰν, which the first hand changed to χαρᡇ̂. Hermann had conjectured χαράν. Adopting this, I take ἐπικυκλοῦσιν actively. Here as supr. 117 the image blends with the thing signified, and simile is passing into metaphor. 'As it were a circling orbit of the Bear brings sorrow and joy round to every one.' Cf. Her. i. 207, κύκλος τῶν ἀνθρωπηίων ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὖκ ἐᾳ αἰεὶ τοὺς αὖτοὺς εὖτυχέειν.

134, 135. τ $\hat{\phi}$ δ' έπέρχεται χαίρειν τε καὶ στέρεσθαι.

I now agree with Jebb in preferring the meaning which I gave as an alternative (2), 'While joy and the loss of it, come to *another* in his turn.' So in my Translation.

136. ἄ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω τάδ' αἰὲν ἴσχειν.

Here also I now agree with Jebb and Hermann in preferring my second alternative (2) as to the construction of \tilde{a} and $\tau \tilde{a} \delta \epsilon$. 'In respect of which truth I bid thee ever to be hopeful regarding this,' viz. the present cause of anxiety.

147. ήδοναίς ἄμοχθον έξαίρει βίον.

Cp. Eur. Hec. 20.

τροφαίσιν, ώς τις πτόρθος, ηὐξόμην.

149. λαβη τ' ἐν νυκτὶ φροντίδων μέρος.

My note agrees with Jebb's in construing ἐν νυκτὶ with the verb, but I explained it of the marriage night, for which cp. Eur. *Tro.* 665. I now understand the words as he does='in the watches of the night'.

163. μοίραν πατρώας γής διαιρετόν νέμοι.

Cp. Eur. H. F. 462.

σοὶ μὲν γὰρ "Αργος ἔνεμ' ὁ κατθανων πατήρ.

169, 170. τοιαῦτ' ἔφραζε πρὸς θεῶν εἱμαρμένα τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων.

My note on these lines is not quite clear; but I seem to have agreed with Jebb in understanding the vague genitive as one of respect $(=\pi\epsilon\rho i)$. I take $\epsilon i\mu a\rho\mu\dot{\epsilon}\nu a$, however, as attributive, not predicative, and the infinitive as governed by $\epsilon\phi\rho a\xi\epsilon$, the present tense being equivalent to a certain future (prophetic). 'Such destined issue, he declared, should be the consummation of the labours of Hercules . Cp. Pind. Pyth. iv. 19.

κείνος όρνις έκτελευτάσει μεγαλάν πολίων ματρόπολιν Θήραν γενέσθαι. And, for the prophetic present, iδ. 48, 49. τότε γὰρ μεγάλας

τοτε γαρ μεγα έξανίστανται Λακεδαίμονος.

172.

δισσων έκ πελειάδων.

Sophocles elsewhere (fr. 414) spoke of the priestesses as such.

174.

ώς τελεσθηναι χρεών.

Instead of taking $\hat{\omega}_s$ as $= \tilde{\omega} \sigma \tau \epsilon$ here, and supplying $\hat{\epsilon} \sigma \tau \hat{\iota}$, I would treat $\chi \rho \epsilon \hat{\omega} \nu$ as participial. 'The certain truth of this comes to pass at the present hour, according to the destined fulfilment.'

188. See *Her.* vii. 199, where the site of Trachis is said to be the most spacious in the Malian region.

196. τὸ γὰρ ποθοῦν ἔκαστος ἐκμαθεῖν θέλων.

In defence of the interpretation which Jebb condemns as 'impossibly harsh', I will only observe that the boundary between desire and its object is quickly passed in Greek, and the difference between 'to learn what I long for' and 'to learn what I long to learn' would hardly be felt. Cp. Shak., Tempest 1. 2, 176.

'I pray you, Sir—
For still 'tis beating in my mind—your reason
For raising this sea storm?'

204-215. ἀνολολύξατε δόμοις ἐφεστίοις ἀλαλαγαῖς ὁ μελλόνυμφος . . .

I hold to my reading, commentary, and division of lines. The double Cretic, followed by a diiambus and another Cretic, makes a suitable opening, and the pure iambic line (cp. 211, 217) is a good link of transition to less regular (syncopated) rhythms. On this ground in 206 I prefer of to a, defending it as abrow is defended in 151.

200. 'Απόλλωνα προστάταν.

The rhythm $0 \not= -0 - 0$ seems not an unsuitable continuation of $0 \not= -1 = 0 - 0$. For the accusative cp. Eur. Iph A. 1469, ἐπευφήμησατ', ὧ νεάνιδες, | παιᾶνα τήμ \hat{y} ξυμφορ \hat{q} Διὸς κόρην | "Αρτεμιν; ib. 1480.

216. ἀείρομ'.

For ἀείρομαι cp. Eur. Alc. 346.

οὖτ' ἃν φρέν' έξαίροιμι πρὸς Λίβυν λακείν αὐλόν.

218, 219. ἰδοῦ μ' ἀναταράσσει εὐοῖ μ' ὁ κισσὸς.

The repetition of μ ' after both interjections belongs to the wildness of the hyporchema. It has probably in both cases the same construction.

240. Cp. Bacchyl. xii. 223, 224, υμνων τινὰ τάνδε (δόσιν) φαίνω,

243. εἰ μὴ ξυμφορᾶ κλέπτουσί με.

The first hand of L. seems to have written $\xi \nu \mu \phi \rho \rho \hat{\alpha}$. The S. has added ι , and an early corrector has changed the accent from `to `. The scholion implies the reading $\xi \nu \mu \phi \rho \rho \hat{\alpha}$. It seems to me rather more in accordance with the poetical style of Sophocles that $\kappa \lambda \epsilon \pi \tau \nu \sigma \iota$ should have a personal subject.

250. τοῦ λόγου δ' οὐ χρη φθόνον.

Cf. Eur. fr. 387, φθόνου μεν μῦθον ἄξιον φράσω.

267. φωνεί δέ, δούλος ἀνδρὸς ὡς ἐλευθέρου ραίοιτο.

Jebb's defence of $\phi\omega\epsilon\hat{\iota}$ decides is plausible; but I am still inclined to read * $\phi\dot{\nu}\sigma\epsilon\iota$ decides depend as one of the agent upon paioito ($\lambda\epsiloni\pi\epsilon\iota$ h uπ S.). Cp. Eur. fr. 14, $\theta\epsilon\hat{\iota}$ 0 $\mu\alpha\nu\epsilon\hat{\iota}$ s. It is not the construction, nor the meaning of $\phi\omega\nu\epsilon\hat{\iota}$, but the tautology that seems a weakness in the traditional text.

273. ἀπ' ἄκρας ῆκε πυργώδους πλακός.

πυργώδους πλακός. Iphitus was standing on the κλιτύς (supra) surmounted as it was with the Cyclopean wall. The phrase calls up this twofold image.

276, 277.

ούδ' ήνέσχετο

δθούνεκ'.

'And would not endure it, because'. So Jebb explains. Rightly.

279. Ζεύς τἂν συνέγνω ξὺν δίκη χειρουμένω. χειρουμένω, ' middle ' (Jebb). And so CA.

303. & Ζεῦ τροπαίε. Cf. Eur. Heracl. 867, Eur. El. 671.

315. γέννημα των έκειθεν οὐκ έν ὑστάτοις.

 $\tau \hat{\omega} \nu \ \hat{\epsilon} \kappa \epsilon \hat{\iota} \theta \epsilon \nu$. Jebb thinks the partitive genitive 'less natural' here. It agrees better with $\hat{\epsilon} \kappa \epsilon \hat{\iota} \theta \epsilon \nu$. On the other hand, 'an offspring of the folk there' (Jebb) agrees better

with τῶν τυράννων in 316. But the difference would hardly be felt by a Greek.

316. Εὐρύτου σπορά τις ἦν;

The version 'was she possibly a child of Eurytus' seems to me on the whole more likely and agrees better with $o\tilde{v}\kappa$ of δa in the reply.

320. εἴπ' ὧ τάλαιν', ἀλλ' ἡμὶν ἐκ σαυτῆς.

 $\dot{a}\lambda\lambda\dot{a}$ is rather to be joined with $\dot{\epsilon}\kappa$ σαυτ $\hat{\eta}$ s, which has the chief emphasis.

323. διοίσει γλώσσαν.

I remain in doubt between διοίσει and διήσει. There is no precise parallel for the former (cp. however Eur. fr. 38, τὰ πόλλ' ἀνάγκη διαφέρει (brings to bear) τολμήματα: Pind. Pyth. xi. 59, ἄτε τὸν Ἰφικλείδαν διαφέρει Ἰόλαον ὑμνητὸν ἐόντα); but it is hard to set a limit to original uses of words in Sophocles. It is perhaps worth while to observe that διοισει (sie) is without an accent in L.; also that there seems to have been a dot over the \dot{o} , perhaps marking the word as doubtful. For other special uses of διαφέρειν cp. Eur. Phoen. 265, ὅμμα πανταχŷ διοιστέον: Bacch. 1087, διήνεγκαν κόραs: Iph. A. 1195, ἡ σκῆπτρά σοι | μόνον διαφέρειν καὶ στρατηλατεῖν σε δεῖ;

331. τοις οδσιν άλλην πρός γ' έμου λύπην λάβοι.

I am inclined to retain $\lambda \acute{a} \beta \omega$. The general wish is the ground of the particular command. The reading $\check{a} \lambda \lambda \eta \nu$ may not be a mere conjecture of Triclinius. He had access to MSS. since lost.

333. $\dot{\omega}_{S} \sigma \dot{v} \theta' \circ \delta \theta \dot{\epsilon} \lambda \epsilon_{LS}$

σπεύδης.

Cp. Imogen in Shak. Cymb. iii. 2, 54 ('Pisanio,') 'Who long'st, like me, to see thy lord.'

344. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται.

I take εἴργεται as impersonal and οὐδὲν as adverbial.

356. οὐ τἀπὶ Λυδοῖς οὐδ' ἐπ' 'Ομφάλη πόνων.
ὑπ' 'Ομφάλη is certainly a probable emendation.

363. τὸν Εὔρυτον τόνδ' εἶπε δεσπόζειν θρόνων.

τόνδ' Jebb, and my edition (1881): $\tau \hat{\omega} \nu \delta'$ CA. This Messenger, like the $\phi \hat{\nu} \lambda \alpha \hat{\xi}$ in the Antigone, is profuse in demonstratives.

364. κτείνει τ' ἄνακτα πατέρα τῆσδε.

Lichas in the market place did not conceal the fact that she is the daughter of Eurytus.

371, 372. πολλοὶ πρὸς μέση Τραχινίων ἀγορῷ συνεξήκουον.

It is not necessary to suppose the scene to be any longer the summer meadow. Lichas made some progress, though impeded by the crowd.

378, 379. ἆρ' ἀνώνυμος πέφυκεν, ὥσπερ οὑπάγων διώμνυτο ; ΑΓ. ἢ *κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν.

I make no doubt that the question is asked in bitter irony. And I see no objection to $\ddot{o}\mu\mu\alpha$ —though if $\ddot{o}\nu o\mu a$ were the Ms. reading it might be upheld.

382. βλάστας έφωνει δηθεν οὐδεν ίστορων.

By all means delete the comma, as Jebb proposes.

383. Cp. Phil. 961, and note.

390. ἡμεῖς δὲ προσμένωμεν ; ἢ τί χρὴ ποιεῖν ;

Given to the "Αγγελος by Jebb and CA. Perhaps rightly.

394. δίδαξον, ώς ἔρποντος ώς ὁρậς ἐμοῦ.

I should now read ws opas for eloopas with Jebb.

396. πρὶν ἡμᾶς καὶ νεώσασθαι λόγους.

*κάννεώσασθαι is a probable, but not a certain, conjecture. The simple verb is capable of the meaning required.

398. ή καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις;

I prefer to read $\nu \in \mu \in \nu$ with the MSS. rather than $\nu \in \mu \in \nu$. It continues the present tense of $\pi \acute{a} \rho \in \iota \mu \iota$, and the dative is not easily supplied. The personal claim of Deianira is not yet in question. She asks, 'Are you faithful and true in your report?'

404. τόλμησον είπεῖν, εἰ φρονεῖς.

Not, I think, 'If thou comprehendest the question', but 'If you are aware of the facts'. Cp. O. T. 1038.

ό δούς δὲ ταῦτ' ἐμοῦ λῷον Φρονεῖ.

Eur. fr. 205, φρονῶ δ' δ πάσχω· καὶ τόδ' οὐ σμικρον κακόν.

416. Cp. Eur. Suppl. 568.

For ἀγνοεῖν='to fail to recognise', cp. El. 1475, τίνα ϕ οβεῖ; τίν' ἀγνοεῖς; Eur. Androm. 899, μηδὲν ἀγνόει.

422. σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρών.

I see no reason for altering $\pi \alpha \rho \omega \nu$.

431. δς σοῦ παρών ἤκουσεν.

There is a certain piquancy in the use of the 3rd person by the blunt Messenger.

440. χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς ἀεί.

I now agree with Jebb in preferring the meaning to which I formerly gave the second place: 'mankind do not always delight in the same things'. So in CA. and my translation.

443. Cp. Eur. *Ηίρρ*. 1268, σὺ τὰν θεῶν ἄκαμπτον φρένα καὶ βροτῶν ἄγεις Κύπρι, ff.

447, 448. τη μεταιτία τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος.

'Probably Sophocles meant her to be sincere' (Jebb). I think she is dissembling, in order to elicit the truth; though, as in the speech of Ajax (Aj. 646-692) her real feeling is perceptible throughout. See below 543, 544.

460. Cp. Eur. Or. 743, ή πλείστους 'Αχαιων ωλεσεν γύνη μία.

462, 463. οὐδ' αν εἰ κάρτ' ἐντακείη τῷ φιλεῖν.

I still think Heracles the subject of ἐντακείη, though Jebb

thinks 'it would be "excessively harsh'". Reasons for this are given in my note (1881) and in CA.' Another possible view is to take Iole as subj. of $\dot{\epsilon}\nu\tau\alpha\kappa\epsilon\dot{\epsilon}\eta$ and Her. of $\phi\iota\lambda\epsilon\dot{\epsilon}\nu$; 'though she were utterly steeped in his love for her'. But this would be still more accused of 'harshness'. It appears that in his Hippolytus Sophocles made Phaedra excuse her passion by the number of Theseus' infidelities.

491. κοὖτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα.

In my note of 1881 I understood these words to mean: 'I will at least not aggravate the trouble which would then be of my own seeking'; i.e. I took $\hat{\epsilon}\xi\alpha\hat{\iota}\rho\epsilon\sigma\theta\alpha\iota$ to have the sense of the active with a reflexive force, and $\hat{\epsilon}\pi\alpha\kappa\tau\acute{o}\nu$ as proleptic. I am still rather inclined to this view. There seems to be a long step from $\hat{\epsilon}\xi\alpha\hat{\iota}\rho\epsilon\sigma\theta\alpha\iota$ $\mu\acute{\iota}\sigma\theta\nu\nu$, $\kappa\hat{\nu}\delta$ 0s, $\nu\acute{\iota}\kappa\eta\nu$, etc., to $\hat{\epsilon}\xi\alpha\hat{\iota}\rho\epsilon\sigma\theta\alpha\iota$ $\nu\acute{\iota}\sigma$ 0 ν . For the general meaning cp. fr. 324.

ταῦτ' ἐστὶν ἄλγιστ', ἢν παρὸν θέσθαι καλῶς αὐτός τις αὐτῷ τὴν βλάβην προσθῆ φέρων.

And for ἐπακτόν cp. εἰσαγώγιμον in Eur. fr. 984.

497. μέγα τι σθένος ά Κύπρις έκφέρεται νίκας άεί.

'Great and mighty is the victory which the Cyprian queen ever bears away' (Jebb (with Schneidewin)). The choice seems to me to lie between this (which agrees with the Scholia, cp. also Her. vi. 103, ἐξενείκασθαι), and (2) 'advances in mighty conquering force'. The latter gives, to my mind, a better, because a more vivid meaning, but the position of νίκαs is awkward. It was Hermann who suggested that ἐκφέρεται might be taken passively to mean 'rushes forth', 'careers', 'advances'. I am inclined to adopt his suggestion, but to read *νικῶσ' ἀεί. The meaning given by Linwood and others, 'exerts', 'puts forth', is not really supported by Eur. Ion 1012, δύνασιν ἐκφέρει τίνα='obtains what power', the subject being the antecedent to ὅστις in the preceding line.

505. *τίνες ἀμφίγυοι κατέβαν πρὸ γάμων.

ἀμφίγνοι. Jebb, again agreeing with Schneidewin, understands 'two stalwart men', the second part of the compound being merely suggestive of strong limbs. I still prefer 'armed at all points', an epic word freely adapted by the poet, like κλυτός, ἀμενηνός, etc. in the Ajax, or τετραόρου, infra 507. For κατέβαν, cp. κατέδραμεν in Pind. Nem. iv. 14. πρὸ γάμων. 'In πρό, just as in "for", the two notions— "for it" and "before it"—are closely linked' (Jebb).

511. παλίντονα.

If $\pi \alpha \lambda i \nu \tau \sigma \nu \sigma \sigma$ meant merely curved, the latter part of the epithet would lose its force. When bent, there is an opposite tension, as Heracleitus observed, between the bow and the string.

524. $\tau \eta \lambda a v \gamma \epsilon \hat{\imath} \pi a \rho' \delta \chi \theta \varphi$.

τηλαυγεί. From the idea of reciprocal action which attends words of sight in Greek, it is possible that the two notions, 'conspicuous', and 'commanding a distant view', are blended here. See note on O. T. 1482, $\delta\delta$ ' $\delta\rho$ âν. There is the same double force in Pind. Ol. vi. 4, $\pi\rho\delta\sigma\omega\pi\sigma\nu$. . . $\tau\eta\lambda\alpha\nu\gamma$ έs, and Ar. Av. 1711, $\dot{\eta}\lambda\dot{\iota}$ 0ν $\tau\eta\lambda\alpha\nu\gamma$ ès ἀκτ $\dot{\iota}$ νων σ έλας ('seen from afar' and 'glancing from afar').

526. έγω δε μάτηρ μεν οδα φράζω.

Jebb's conjecture, ἀγῶν δὲ μαργῷ μέν, οἶα φράζω is extremely plausible and ingenious. But, although Electra's chorus are not young maidens, the parallel of El. 233, ἀλλ' οὖν εὖνοίᾳ γ' αὖδῶ | μάτηρ ὡσεί τις πιστά, is not altogether to be despised.

529. κάπὸ ματρὸς ἄφαρ βέβακεν.

Is it necessary to harmonise the details of the drama with the 'common account'? $\epsilon \rho \dot{\eta} \mu a$ seems to imply that she left her home.

535. τὰ δ' οἷα πάσχω συγκατοικτιουμένη.

συγκατοικτιουμένη; 'To bewail my woes along with you' (Jebb). This is certainly the literal meaning. But the middle is reflexive.

540. For χλαίνης cp. Eur. fr. 603, ὅταν δ' ὑπ' ἀνδρὸς χλαίναν εὐγενοῦς πέσης.

541. ὁ πιστὸς ἡμῖν κάγαθὸς καλούμενος.

I still think that $\delta \nu$ refers to those whose youth is advancing. For the general meaning cp. Eur. fr. 24, $\theta \dot{\eta} \lambda \epsilon \iota a$ δ' $\ddot{\eta} \beta \eta$ $\theta \ddot{a} \sigma \sigma \sigma \nu$ $\dot{\epsilon} \kappa \lambda \epsilon \dot{\iota} \pi \epsilon \iota$ δέ $\mu a s$.

554. λυτήριον †λύπημα.

In support of my conjecture $\lambda \nu \tau \eta \rho \iota \sigma \nu \delta \eta \mu a$ I would urge (1) that, as the corruption is probably due to the eye of the scribe having wandered to the previous word, it is unnecessary to suppose that the lost syllable resembled $\lambda \nu \tau$; (2) a further cause of confusion may have been the occurrence of the same letters in the same place of the line above, and in

V0

the syllable immediately preceding—ov vo: (the vo of vouv in

553 is just above λv in 554); (3) $v \delta \eta \mu a$ does not weaken the emphasis in $\lambda v \tau \eta \rho \iota o v$ by repeating the same notion in a different form; (4) the thought so expressed is naturally resumed in 578, $\tau o \hat{v} \tau' \dot{\epsilon} v v o \dot{\eta} \sigma a \sigma'$, $\delta \phi \dot{\iota} \lambda a \iota$. In editing the text again, I should print $v \dot{\epsilon} \eta \mu a$. Cp. Bacchyl. x. 54; $\sigma \tau \dot{\eta} \theta \epsilon \sigma \sigma \iota \pi a \lambda \dot{\iota} v \tau \rho \sigma \pi o v \dot{\epsilon} \mu \beta a \lambda \epsilon v v \dot{\epsilon} \eta \mu a$, xv. 25, $\delta a \dot{\iota} \mu \omega v \mid \Delta a \ddot{\iota} a v \epsilon \dot{\iota} \rho a \pi o \lambda \dot{v} \delta a \kappa \rho v v \ddot{v} \phi a v \epsilon \mid \mu \dot{\eta} \tau \iota v \dot{\epsilon} \pi \dot{\iota} \phi \rho o v' . . .$

558.

έκ φόνων ἀνειλόμην.

I should now read $\phi o \nu \hat{\omega} \nu$. For the whole passage cp. Bacchyl. xv. 34, 35.

őτ' ἐπὶ ποταμῷ ροδόεντι Λυκόρμα δέξατο Νέσσου πάρα δαιμόνιον τέρας.

564.

ἡνίκ' ἢν μέσφ πόρφ.

The 1st person is read in CA.

577, 578.

δόμοις γάρ ήν

κείνου θανόντος έγκεκλειμένον καλώς.

δόμοις. 'Simply "in the house" (Jebb). Perhaps rightly.

592. ἀλλ' εἰδέναι χρη δρῶσαν.

'The participle expresses the leading idea ("if thou wouldst know, thou must act")', Jebb. Rightly.

596. Cp. fr. 618, τὸ γὰρ | γυναιξὶν αἰσχρὸν ἐν γυναικὶ δεῖ στέγειν.

602. ὅπως φέρης μοι τόνδε γ' εὐϋφῆ πέπλον.

The reasons for $\tau a v a \ddot{v} \phi \hat{\eta}$ are decidedly strong. But $\gamma \epsilon$ need not be otiose. It may preface the particular statement which confirms 1. 600.

608. πρὶν κείνος αὐτὸν φανερὸν ἐμφανὴς σταθεὶς δείξη θεοίσιν.

The readings of Triclinius are not always due to his conjecture; and φανερὸν ἐμφανὴs is at least a plausible reading.

613. Θυτήρα καινώ καινόν έν πεπλώματι.

A close parallel is Eur. Suppl. 593, στρατηλατήσω καινὸς ἐν καινῷ δορί, where this reading is preferred by Mr. G. Murray, the Oxford editor, to κλεινὸς ἐν κλεινῷ δ. The 'ironical' meaning suggested by Jebb is doubtful.

614, 615. ο κείνος εὐμαθὲς σφραγίδος ἕρκει τῷδ' ἐπ' ὅμμα θήσεται.

Billerbeck's conjecture, approved by Jebb, $\epsilon \hat{v} \mu \alpha \theta \hat{\epsilon} \hat{s} \dots \hat{\epsilon} \pi \delta v \mu \alpha \theta \hat{\eta} \sigma \epsilon \tau \alpha \iota$, will probably retain its place in the text, in preference to the 'harder reading', which, however, may still obtain some suffrages. In any case I think that $\hat{\epsilon} \rho \kappa \sigma s$ denotes not the shape, but the function, of the seal, as guarding what is enclosed.

623. λόγων τε πίστιν ων *λέγεις έφαρμόσαι.

The reasons for ων λέγεις are irresistible.

627. αὐτήν θ' ὡς ἐδεξάμην φίλως.

The tendency to minute antithesis in Greek makes $α \dot{v} τ \dot{\eta} ν \theta$ possible. It keeps the person of Iole vividly before the mind. See above, 307, \mathring{a} δυστάλαινα, τίς ποτ' εἶ νεανίδων . . .

642-645. *άχῶν καναχὰν ἐπάνεισιν . . .

*σοῦται πάσας ἀρετᾶς λάφυρ' ἔχων.

I willingly accept $*\dot{a}\chi\hat{\omega}\nu$ (for $i\acute{a}\chi\omega\nu$) and $*\sigma o\hat{v}\tau a\iota$ (for $\sigma \epsilon\hat{v}\tau a\iota$) from Elmsley and Jebb.

647. ον ἀπόπτολιν εἴχομεν, πάντα.

The Ms. reading $\pi \acute{a}\nu \tau a$, joined to $\chi \rho \acute{o}\nu \nu \nu$, seems not impossible, though the long syllable in $\pi a\nu \tau \hat{q}$ gives more perfect metrical correspondence to the antistrophe. But there is a natural pause.

649. πελάγιον.

 $\pi\epsilon\lambda\acute{a}\gamma\iota ον$ of course literally means 'on the open sea', but I prefer to take it figuratively='out of sight of land', and so 'beyond our ken'.

655. ἐξέλυσ' ἐπίπονον ἁμέραν. For the construction cp. also Eur. *Phoen.* 695, μόχθον ἐκλύει.

658. ἔνθα κλήζεται θυτήρ. Cf. Eur. Hel. 132, θανὼν δὲ κλήζεται καθ' Ἑλλάδα.

660-662. ὅθεν μόλοι πανάμερος τᾶς πειθοῦς παγχρίστφ ουγκραθεὶς ἐπὶ προφάσει θηρός.

These lines are confessedly difficult; and I do not see that the difficulties have been completely removed. (1) So far as the metres are concerned, I venture to assume some retardation of the rhythm in the antistrophe. This may be partially

avoided by reading συντακείς for συγκραθείς answering εξέλυσ. But for $\theta \eta \rho \delta \sigma = \mu \epsilon \rho a \nu$ one may quote *Phil.* 1151, $d\lambda \kappa \delta \nu$ answering to $\phi \delta \lambda \omega \nu$. See below on lines 846 and 857. (2) The text of Bacchylides shows that in lyric poetry there sometimes occur forms and uses of words which are either unique or only known to us from late writers (see also Jebb's note on καινοποηθέν, infr. 873 and χειροποιηθέν in 891).

- (a.) On this ground I would defend πανάμερος as a compound of ἡμερος = 'quite docile',—'with passion subdued',— a meaning with which the word occurs in ecclesiastical writers. Cp. also εἰτημερος in Aristoph. Av. 1321, Plato, Tim. 71 D. (mansuetus, Ast's Lex.), and δυσήμερος in Strabo, 155. 'Ανήμερος is a more familiar derivative. For ἀμερος in Lyric poetry, cf. also Pind. Nem. viii. 3; ix. 44. Πανίμερος seems to me too strong a word. Deianira's friends can hardly expect that Heracles' passionate love-longing (ἴμερος) will be transferred from Iole to her.
- (b.) Πρόφατος in the sense of 'proclaimed' occurs as a απαξ λεγόμενον in Pindar, Ol. viii. 16. Then why may not πρόφασις in lyrics mean 'forespeaking' or 'foreshowing'?
- (c.) If $\pi \alpha \gamma \chi \rho i \sigma \tau \phi$ is retained, it seems necessary to join it as an adj. with $\pi \rho o \phi \acute{a} \sigma \epsilon \iota$. But 'a pretext of anointing' gives a poor sense, while 'a prescription of anointing' puts no more strain on the use of the verbal adjective. Cp. 357, \acute{b} $\acute{\rho} \iota \pi \tau \eth s$ 'Ιφίτου μόροs.
- (d.) συγκραθείs (or συντακείs) must then be taken absolutely = 'reunited', 'reconciled', i.e. to Deianira. Cp. Aesch. Cho. 344, νεοκρᾶτα φίλον κομίσειεν.

673. ὑμιν θαῦμ' ἀνέλπιστον μαθείν.

For the alleged 'harshness', cp. Eur. fr. 907.

ἄμουσ' ὑλακτῶν ὥστε βαρβάρω μαθεῖν.

675. ἀργητ' οίδς εὐείρω πόκω.

I am not convinced that the elision of the dative does not occur exceptionally in Tragedy. I am even inclined to defend it in El. 456, where, however, it is of course easily avoided. See note there.

678. καὶ $\psi \hat{\eta}$ κατ' ἄκρας $\sigma \pi \iota \lambda$ άδος.

If $\sigma\pi\iota\lambda$ άs cannot mean the pavement of the court, I should be inclined to agree with Jebb that there is some corruption.

687. εως αν άρτίχριστον άρμόσαιμί που.

I am not careful to defend $\tilde{a}\nu$, and $\nu\iota\nu$ is of course an easy change.

701. τοιόνδε κείται προπετές.

προπετές, 'As it fell' (Jebb). Rather, I still think, 'on the point of vanishing'. See below 976 and note.

703. γλαυκής όπώρας ὥστε πίονος ποτοῦ.

Jebb here decides for the construction to which I gave the second place (2), taking the genitive as in regimen with $\pi o \tau o \hat{v}$. Perhaps he is right.

705. ὥστ' οὐκ ἔχω τάλαινα ποῦ γνώμης πέσω.

For $\pi \epsilon \sigma \omega$, cp. Eur. Iph. T. 1172.

είς έρον γάρ τοῦ μαθείν πεπτώκαμεν.

715. χωσπερ ἃν θίγη φθείρει τὰ πάντα κνώδαλ'.

I retain $\chi \omega \sigma \pi \epsilon \rho =$ 'even as', 'as sure as', a meaning which Jebb thinks 'possible but forced'. It seems to me to give a more pointed meaning.

720. ταὐτῆ σὺν ὁρμῆ κάμὲ συνθανείν ἄμα.

I now agree in preferring ταὐτη̂.

724. την δ' έλπίδ' οὐ χρη της τύχης κρίνειν πάρος.

The neutral meaning of $\hat{\epsilon}\lambda\pi\hat{\epsilon}\delta$ hardly suits line 726, and there is no reason for rejecting the usual meaning here.

730. φ μηδέν έστ' *οἴκοι βαρύ.

Cp. also Eur. fr. 102, τύχας τὰς οἴκοθεν: Med. 239: Suppl. 182, οὕτοι δύναιτ' ἃν οἴκοθέν γ' ἀτώμενος τέρπειν ἃν ἄλλους: Iph. A. 1000.

766. κάπὸ πιείρας δρυός.

It is hardly necessary to take $\delta \rho v \delta s$ as $= \pi \epsilon \dot{v} \kappa \eta s$ here. In II. xxiii. 118, $\delta \rho \dot{v} s$ is oak, as appears from ib. 328, $\ddot{\eta}$ $\delta \rho v \delta s$ $\ddot{\eta}$ $\pi \epsilon \dot{v} \kappa \eta s$.

768. ωστε τέκτονος.

'Like something from (the hand of) a τέκτων': 'like (a work of) his'(Jebb). This is really what I meant, only better expressed.

776. ὥσπερ ἢν ἐσταλμένον.

Jebb takes these words as part of what Lichas said. But although Hyllus was not present at *supra* 603, he may have heard the report of it on his return journey.

782. διασπαρέντος. Cp. Eur. *Phoen*. 1159, ξανθόν δὲ κρᾶτα διεπάλυνε καὶ ῥαφὰς | ἔρρηξεν ὀστέων.

790. ριπτων ξαυτόν.

I should now read ριπτων, not ρίπτων.

799. μάλιστα μὲν μέθες.

I do not see that 'drop me' is 'too gentle' an expression here. Cp. Phil. 816. Φ. $\mu \epsilon \theta \epsilon s$ $\mu \epsilon \theta \epsilon s$ $\mu \epsilon \theta \epsilon s$ $\mu \epsilon 0$ $\epsilon 0$. Ν. $\pi o i \mu \epsilon \theta \hat{\omega}$; Φ. $\mu \epsilon \theta \epsilon s$ $\pi o \tau \hat{\epsilon}$. H.'s present wish is to be carried out of Euboea and then left alone in his agony. Cp. O.T. 1451. $\lambda \lambda \lambda \hat{\epsilon} \alpha \mu \epsilon \nu \alpha \hat{\epsilon} \nu \hat{\epsilon} \nu \hat{\epsilon} \rho \epsilon \sigma \nu \hat{\epsilon}$, and infr. 1005, 1006. The case of 1254, $\hat{\epsilon} s$ $\pi \nu \rho \hat{\alpha} \nu \mu \epsilon \theta \hat{\eta} s$, is quite different.

810. έπεί μοι τὴν θέμιν σὺ προὔβαλες.

I still prefer 'you have thrown this right in my way'. Cp. the use of $\pi \rho o \beta \acute{a} \lambda \lambda \epsilon \iota \nu$ in Plat. Phaedr. 241 Ε τῶν Νυμφῶν, αἶς $\mu \epsilon$ σὰ προὔβαλές ἐκ προνοίας.

According to the other view, 'has cast from thee, spurned' (Jebb), there is a transition from the particular to the general notion of $\theta \epsilon \mu \iota s$, as of $N \epsilon \mu \epsilon \sigma \iota s$ in E l. 792, 793.

823, 824. τᾶς παλαιφάτου προνοίας *ἄ τ' ἔλακεν.

Though δ τ is defensible in metre, $*\tilde{a}$ τ , besides corresponding perfectly with the antistrophe, is otherwise preferable, because the 'prophetic wisdom' is more naturally personified than the 'word'. If δ is retained, it may be construed as accusative, with $\pi\rho\delta\nu\delta\delta a$ as subject.

825. ἀναδοχὰν τελεῖν πόνων.

I prefer to take $\tau \epsilon \lambda \epsilon \hat{\imath} \nu$ as absolute with $\hat{\alpha} \nu \alpha \delta \delta \chi \hat{\alpha} \nu$ for subject in the sense of 'undertaking' (not 'succession').

829, 830=839, 840.

The best solution of this corrupt passage—made more suspicious by the blanks in L (see the facsimile)—appears to be Schneidewin's.

829, 830. ἔτι ποτ' ἔτι πόνων ἔχοι θανών λατρείαν.

839, 840. φόνια δολιόμυθα κέντρ' ἐπιζέσαντα.

The omission of the proper name is in the manner of Sophocles, and, if I am not mistaken, has given rise to interpolation elsewhere, e.g. in *Philoctetes* 671, Islova.

On 839 see below.

832, 833. χρίει δολοποιδς ἀνάγκα, πλευρὰ προστακέντος ἰοῦ.

The text reads more smoothly with a comma after ἀνάγκα, taking πλευρὰ as an accusative of respect (προστακέντος αὐτῷ πλευρά).

834. δν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων.

I think it just worth while to copy Hermann's note (ed. 1839): "Ετρεφε δ' Lobeckius ad Aj. 327. Injuria, ut puto, haerent interpretes in verbis τέκετο et ἔτεκε: quae etsi promiscue usurpantur, tamen proprie medii verbi potestas patri magis quam matri convenit: et sic videtur hic Sophocles distinxisse: quem genuit mors, peperit autem draco.' The reading ἔτρεφε is a plausible emendation, if emendation is required. But if Hermann's view may be accepted, the language is more forcible.

839, 840. φόνια δολιόμυθα κέντρ' ἐπιζέσαντα.

The rejection of Né $\sigma\sigma\sigma v$ in which many editors agree requires that $\mu\epsilon\lambda\alpha\gamma\chi\alpha'\tau\alpha$ should be taken substantively.

This may be supported by the following instances: Aesch. Pers. 578, τῶs ἀμιάντου (sc. θαλάσσηs): Aesch. fr. 253, φαγέδαιναν (sc. νόσον): Soph. fr. 435, ὑπὲρ ἀτρυγέτου (sc. πόντου or θαλάσσηs): fr. 694, νηὸs ἰσχάδα (sc. ἄγκυραν): fr. 923, τὴν μακρὰν αὐλῶπιν (sc. λόγχην): fr. adespot. 199, ἀργῆν ἔπεφνεν (sc. ὄφιν): perhaps also Eur. Cycl. 707, δι' ἀμφιτρῆτοs (sc. ἄντρου or πέτραs). See also the omission of the name of Capaneus in Ant. 133 f.

If νέσου θ' arose from νέσσου θηρόs, a gloss (or twofold gloss) on μελαγχαίτα, ἕπο may have arisen independently from an interlinear gloss intended to account for the genitive.

841, 845. ὧν ἄδ' ἀ τλάμων, ἄοκνον μεγάλαν προσορῶσα δόμοις βλάβαν νέων ἀϊσσόντων γάμων, τὰ μὲν †οὖτι προσέβαλεν· τὰ δ' ἀπ' ἀλλόθρου γνώμας μολόντα *σκαιαῖσι συναλλαγαῖς.



More than seems necessary has been altered here. Taking $\delta \nu$ as partitive genitive with $\tau \dot{\alpha} \ \mu \dot{\epsilon} \nu$. . . $\tau \dot{\alpha} \ \delta \dot{\epsilon}$, I understand $\dot{\alpha} \delta \kappa \nu \sigma \nu$, with the Scholiasts, to mean $\tau \dot{\gamma} \nu$ $\dot{\delta} \dot{\xi} \epsilon \hat{\iota} \alpha \nu \kappa \kappa \dot{\alpha} \dot{\epsilon} \ \dot{\alpha} \mu \dot{\epsilon} \lambda \lambda \eta \tau \sigma \nu$. Nauck's conjecture $\dot{\alpha} \dot{\iota} \sigma \sigma \sigma \sigma \sigma \nu \nu$ (for $\dot{\alpha} \dot{\iota} \sigma \sigma \dot{\sigma} \nu \tau \omega \nu$) is attractive, because giving an obvious construction for $\delta \dot{\epsilon} \mu \sigma \iota \nu$, which, however, can stand alone, 'beholding close at hand a dire misfortune "in" (or "for") "her home." For $\dot{\alpha} \dot{\iota} \sigma \sigma \dot{\sigma} \nu \tau \omega \nu$, cp. El. 492, $\dot{\epsilon} \dot{\tau} \dot{\epsilon} \beta \alpha .$. . $\gamma \dot{\alpha} \mu \omega \nu \dot{\alpha} \mu \iota \lambda \lambda \dot{\gamma} \mu \alpha \tau \alpha$. On the other hand the Nauck-Blaydes conjecture $\dot{\alpha} \dot{\nu} \tau \dot{\alpha}$ (for $\dot{\sigma} \dot{\nu} \tau \iota$ —Nauck $\dot{\alpha} \dot{\nu} \tau \dot{\gamma}$) is difficult to withstand. It gives an intelligible sense to $\pi \rho \sigma \sigma \dot{\epsilon} \beta \alpha \lambda \dot{\epsilon}$, which the Scholiasts falsely render $\sigma \nu \nu \dot{\gamma} \dot{\delta} \epsilon \iota$, and makes the antitheses more pointed. Lines 841-844 may

then be rendered 'Whereof this hapless one,—when she perceived at hand dire mischief in her home, through the rash approach of this new marriage,—in part was herself the cause, but for that other part which came'. . . In the following line there is something wrong, and the corresponding line of the antistrophe is in a worse condition. I take $\partial \lambda \epsilon \theta \rho iaus$ to be a gloss on some other word, for which I propose $\sigma \kappa a \iota a i \sigma \iota =$ 'ill-omened'. The scholiasts, followed by modern interpreters, vainly tried to connect $\sigma \iota \nu \iota a \lambda \lambda a \gamma a i s$ with the attempted reconcilement of H. through the love-charm. It clearly refers to the fatal meeting and brief intercourse with the Centaur: 'that other part which came from an alien mind through ill-starred intercourse'.

846. η που όλοὰ στένει.

I took ολοά (with Schol.) as fem. sing. Jebb (with Schndw.) prefers the neuter plural. The point is doubtful.

ά δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλαν ἄταν.

Jebb decides in favour of the interpretation of $\delta o \lambda i \alpha \nu$ to which I gave the second place, referring again to the guile of Nessus. The scholiast imagined that the maidens foresaw the suicide of Deianira. But, such is the art of Sophocles, they only think of her as weeping tender tears!

852, 856. ἔρρωγεν παγὰ δακρύων κέχυται νόσος, ὧ πόποι, οἷον *οὐκ ἀναρσίων 'Ηρακλέους ἀγάκλειτον ἐπέμολεν πάθος οἰκτίσαι. ἰὼ κελαινὰ λόγχα προμάχου δορός.

By a slight transposition, and reading $o \dot{v} \kappa$ for $o \ddot{v} \pi \omega$, I obtain correspondence with the strophe as read above.

852. ἔρρωγεν παγὰ δακρύων.

Surely not merely 'we all weep'. Rather 'a cause for weeping has burst forth': O. T. 1280, Eur. Hipp. 1338 σοὶ τάδ' ἔρρωγεν κακά.

856, 857. ἰὼ κελαινὰ λόγχα προμάχου δορός ἃ τότε θοὰν νύμφαν ἄγαγες.

The point is that the world-champion spear has this time rashly brought away a bride. There lies the tragic contrast. For θοὰν, cp. Eur. Ηίρρ. 550 δρομάδα Ναΐδ' ὅπως τε Βάκχαν (said of Iole).

And for κελαινά cp. Eur. fr. 373 φασγάνου μελανδέτου.

 859. ἄγαγες ἀπ' αἰπεινᾶς τάνδ' Οἰχαλίας αἰχμᾶ.

For $ai\chi\mu\hat{q}$ cp. Eur. H. F. 158 $\theta\eta\rho\hat{\omega}\nu$ $\dot{\epsilon}\nu$ $ai\chi\mu\hat{\eta}$.

860. ά δ' άμφίπολος Κύπρις ἄναυδος.

I still feel that avavdos may contain an allusion to the silence of Iole, supr. 322.

862. πότερον έγὼ μάταιος, ἢ κλύω τινὸς οἴκτου.

Cp. fr. 58 ἀκούετ'; η μάτην ἀλυκτῶ; Eur. E/. 747, βοῆς ἡκούσατ',—ἢ δοκὼ κενὴ | ὑπῆλθέ μ'.

869. άήθης καὶ συνωφρυωμένη.

Jebb's $\dot{a}\gamma\eta\theta\dot{\eta}s$ is very ingenious, and may possibly be right. The difference of sound would scarcely be perceptible to

Byzantine ears. But for ἀήθης (παρὰ τὸ ἔθος schol.), cp. Eur. Hel. 417-419, ὅταν δ' ἀνὴρ | πράξη κακῶς ὑψηλός, εἰς ἀηθίαν | πίπτει κακίω τοῦ πάλαι δυσδαίμονος, fr. adespot. 283.

γύναι, τί μοι τραχεῖα κοὐκ εἰθισμένως λαλεῖς;

870. χωρεί πρὸς ἡμῶς γραία σημαίνουσά τι.

The $\tau\rho \circ \phi \circ s$ may well be imagined as making signs before she speaks.

879. σχετλιώτατα †πρός γε πράξιν.

The correction is doubtful.

884. τάνδ' αἰχμὰν βέλεος κακοῦ ξυνείλε.

I see no ground for Hermann's $ai\chi\mu\hat{q}$. $\xi\nu\nu\gamma'\rho\epsilon\iota$ in Thuc. ii. 51 marks the *comprehensiveness* of the malady. Here $\xi\nu\nu$ may be explained 'assisted in seizing', her passion being regarded as an accomplice. Cp. O. C. 438-439.

καμάνθανον τὸν θυμὸν ἐκδραμόντα μοι μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων.

Also fr. 790.

τίς ἀρα Κύπρις ἢ τίς ἵμερος τοῦδε ξυνήψατο ;

For the constr., in which $\mathring{\eta}$ τίνες νόσοι is διὰ μέσου, cp. Eur. Hel. 1579, ἔτ' ὧ ξέν', ἐς τὸ πρόσθεν, $\mathring{\eta}$ καλῶς ἔχει, | πλέωμεν ;

893. ἔτεκεν ἔτεκε <δη>> μεγάλαν.

The insertion of $\delta \hat{\eta}$ (Jebb) certainly improves the metre.

894. ά νέορτος άδε νύπφα.

For νέορτος, cp. fr. 788.

καὶ τὰν νέορτον, ἇς ἔτ' ἄστολος χιτών θυραῖον ἀμφὶ μηρὸν πτύσσεται, Έρμιόναν,

898. καὶ ταῦτ' ἔτλη τις χεὶρ γυναικεία κτίσαι;

No change is needed, certainly.

904, 905. βρυχᾶτο μὲν βωμοίσι προσπίπτουσ' ὅτι γένοιτ' ἐρήμη.

Jebb reads with Nauck γένοιντ' ἔρημοι. This is extremely plausible, but detracts somewhat from the pathos. And would the altars in the house of Ceÿx be rendered desolate?

9ΙΙ. καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.

Similarly the transition from her own calamity, to lamenting that the goods and chattels (slaves included) would pass into other hands ($i\pi$ ' $\tilde{\alpha}\lambda\lambda\omega\iota s$), does seem to me inadequate to the situation. I admit the obscurity and the difficulty of the plural $o\dot{v}\sigma\dot{\iota}as$, but do not think that either has been removed. In Eur. fr. 354, $\tau\dot{\alpha}s$ $o\dot{v}\sigma\dot{\iota}as$ seems to mean 'what is actually in possession'.

924, 925. πέπλον, ῷ χρυσήλατος προὔκειτο μαστῶν περονίς..

Wakefield's \hat{y} is probable, but not certain.

942. ὤρφανισμένος *βίον.

Jebb is right in accepting $\beta i o \nu$ from Wakefield, who has often been happy in emending Sophocles.

944. η καὶ πλέους τις ημέρας λογίζεται.

I rather prefer the rare form $\pi\lambda$ four $\tau\iota$ s to the emendation $\tau\iota$ $\pi\lambda$ four.

947. πότερ' *ἄρα πρότερ' ἐπιστένω, πύτερα τέλεα περαιτέρω.

Although it seems improbable that $\tau \epsilon \lambda \epsilon \sigma$ should $= \tau \epsilon \lambda \epsilon \nu \tau \alpha \hat{\imath} \sigma s$, this reading points the antithesis better than $\mu \epsilon \lambda \epsilon \alpha$ or $\pi \alpha \theta \epsilon \alpha$. The verb $\epsilon \pi \iota \sigma \tau \epsilon \nu \omega$ is probably to be resumed with the second clause. May not the meaning be 'Which shall I mourn first, which most and longest, as completing the sum of misery?' Cp. Eur. El. 907-908.

είεν τίν ἀρχὴν πρῶτά σ' έξείπω κακῶν ; ποίας τελευτάς ; τίνα μέσον τάξω λόγον ;

651. τάδε δὲ μελόμεν' ἐπ' ἐλπίσιν.

Erfurdt's μένομεν seems the most likely correction.

965. πα δ' αν φορεί νιν ;

I do not think that $\pi \hat{q}$ means 'in what manner?' The ear does not at once distinguish 'by what path' the sufferer is being brought. The chorus had inferred from the sound of feet that a company from abroad were 'steering this way'. If they caught sight of them on the winding road they may have lost them again. They are bewildered.

976. ξη γὰρ προπετής.

I still think that προπετής here, as προπετές supr. 701, has a pregnant force, 'verging on death'. Cp. Eur. Hipp. 1163. δέδορκε . . . φως ἐπὶ σμικρῶς ῥοπῆς. Alc. 143, προνωπής ἐστι καὶ ψυχορραγεῖ.

980. φοιτάδα δεινήν νόσον.

I rather prefer the explanation of the Scholiast here. Periodic recurrence is not in question. Cp. Aj. 59, φοιτῶντ' ἄνδρα μανιάσιν νόσοις.

981. ἀλλ' ἐπί μοι μελέφ βάρος ἄπλετον ἐμμέμονε φρήν.

The reason given for a colon after $\delta\pi\lambda\epsilon\tau\sigma\nu$ seems hardly adequate. The pleonasm of a preposition is not infrequent. Cp. infr. 994. For $\beta\delta\rho$ 0s $\delta\pi\lambda\epsilon\tau\sigma\nu$ as adverbial accusative cp. 497 and Ant. 1273.

μέγα βάρος μ' ἔχων ἔπαισεν.

986. οἴμοι ἐγὼ τλάμων.

oἴμοι <μοι> avoids the concurrence of two paroemiacs. But is this necessary in these irregular (lamenting) anapaests?

988. ἄρ' ἐξήδης, ὅσον ἢν κέρδος.

I should retain the MS. reading with the explanation of the Scholiast. 'Have you then learned?'=ἔγνως;

995. μελέφ χάριν ήνύσω & Ζεῦ.

Phil. 1139, quoted by Jebb in support of his punctuation against Hermann's, is a conjectural reading and by no means certain. L punctuates after $i\epsilon\rho\hat{\omega}\nu$, making this an attribute of $\beta\omega\mu\hat{\omega}\nu$, and $Z\epsilon\hat{\nu}s$ the subject of $\hat{\eta}\nu\hat{\nu}\sigma\omega$. I follow Hermann.

996. οΐαν μ' ἄρ' ἔθου λώβαν, οΐαν.

For my view of $\lambda \omega \beta \alpha \nu$ cp. also Eur. *El.* 165, $A i \gamma i \sigma \theta o \nu \lambda \omega \beta \alpha \nu \theta \epsilon \mu \epsilon \nu \alpha (\sigma \epsilon)$.

998. ην μήποτ' έγω προσιδείν ὁ τάλας ὥφελον ὄσσοις.

ην is rightly referred to κρηπίς. Linwood, punctuating with Hermann, observes ην ad rem remotiorem refertur, sicut supra, v. 358, ον νῦν παρώσας οῦτος sc. "Ερωτα quod trium versuum intervallo disjunctum est.

1005, 1006. ἐᾶτέ μ', ἐᾶτέ με δύσμορον *ὕστατον ἐᾶθ' ὕστατον *εὐνᾶσθαι.

I willingly accept Jebb's reading, suggested by Wunder and Hermann.

1009. πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες.

I agree with Hermann as to $\pi \delta \theta \epsilon \nu$, and take $\pi \delta \nu \tau \omega \nu$ 'Ελλάνων, not as partitive but as co-extensive with the nominative, as in O. T. 1474, $\tau \delta \delta (\lambda \tau \alpha \tau) \delta (\kappa \gamma \delta \nu \omega \nu) \delta (\nu \delta \nu)$. 'Ye men, in every part of Greece, O most unrighteous!' This agrees with the context in what follows.

1013. οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;

I see nothing wrong in ἀποτρέψει: cp. ἀποσκήπτειν, Her. vii. 10, \S 5, ές οἰκήματα τὰ μέγιστα αἰεὶ . . . ἀποσκήπτει τὰ βέλεα (ὁ θεός), where some MSS. by a natural error have ἐπισκήπτει.

1015, 1016. οὐδ' *ἀπαράξας κρᾶτα βίου θέλει *λῦσαι τοῦ στυγεροῦ φεῦ φεῦ.

So I should now venture to read, partly led by the Scholia. It seems to me that $\mu \circ \lambda \hat{\omega} \nu$ might be a corruption of $(\mu \epsilon)$ $\lambda \hat{v} \ldots$

1021, 1022. λαθίπονον δ' όδυνᾶν οὔτ' ἔνδοθεν οὔτε θύραθεν ἔστι μοι ἐξανύσαι *βίοτον'

I find Jebb's suggestion of $\epsilon \sigma \tau \iota$ of for $\epsilon \sigma \tau \iota$ $\mu \iota \iota$, making clearer the reference of $\beta \iota \sigma \tau \iota$ to Heracles, very acceptable—the more so as I take $\epsilon \iota \nu \delta \iota \theta \epsilon \iota$ and $\theta \iota \iota \rho a \theta \epsilon \iota$ differently: 'I am powerless to make the life forgetful of anguish either within or without', i.e. in mind or body, cp. O. T. 1317, 8.

οἷον εἰσέδυ μ' ἄμα κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.

Eur. Or. 1122.

ωστ' έκδακρῦσαί γ' ἔνδοθεν κεχαρμένην.

1022. τοιαθτα νέμει Ζεύς.

'Such is the doom appointed by Zeus' (Jebb, with Schol. and edd.). I still venture to prefer 'of such things' (i.e. of healing in such a case as this) 'Zeus is the Dispenser. Cp. 1000-1002; and for $\nu \acute{\epsilon} \mu \epsilon \iota$, O. T., 200 f, $\pi \nu \rho \phi \acute{\epsilon} \rho \omega \nu \mid \mathring{d}\sigma \tau \rho \alpha \pi \mathring{a}\nu \kappa \rho \acute{a}\tau \eta \nu \acute{\epsilon} \mu \omega \nu \mid \mathring{d} Z \acute{\epsilon} \upsilon \pi \acute{a}\tau \acute{\epsilon} \rho$.

1032. *φύσαντ' οἰκτείρας.

Sc. $\epsilon\mu\epsilon$. The ellipse may be excused by $\epsilon\mu\hat{a}s$ following. This seems to me a more pathetic appeal than $\tau\delta\nu$ * $\phi\dot{\nu}\tau\rho\rho$ ' οἰκτίραs. For the participle in agreement, with an accusative understood, cp. Ant. 133, νίκην $\delta\rho\mu\hat{\omega}\nu\tau$ ' ἀλαλάξαι.

1041. *& Διὸς αὐθαίμων.

Hades is surely the brother of Zeus, as in Jebb's translation.

1045. οίας οίος ὧν έλαύνεται.

oïas is at once better authenticated and the harder reading.

1046. ὧ πολλὰ δὴ καὶ θερμὰ *κοὐ λόγῳ κακὰ.

For οὐ λόγφ cp. also Eur. fr. 57.

& παγκάκιστοι καὶ τὸ δοῦλον οὐ λόγφ ἔχοντες.

1047. καὶ χερσὶ καὶ νώτοισι μοχθήσας έγώ.

νώτοισι: cp. Pind. Nem. vi. 51.

έκόντι δ' έγω νωτφ μεθέπων δίδυμον ἄχθος ἄγγελος έσβαν.

1055. πνεύμονός τ' άρτηρίας ροφεί ξυνοικοῦν.

ροφεί: cp. fr. adespot. 602, ψυχορροφείν.

1057. ἀφράστω τῆδε χειρωθεὶς πέδη.

It seems more natural to take $d\phi\rho d\sigma \tau \psi$ as='mysterious.' The unaccountableness of the agony is part of the trial. See below 1145, where H. at last understands, and 1104, $\tau v \phi \lambda \hat{\eta} s \dot{\tau} \tau' \ddot{\sigma} \tau \eta s$.

1058. λόγχη πεδιάς.

For the collective singular cp. Eur. Phoen. 78, πολλην ἀθροίσας ἀσπίδ' ᾿Αργείων ἄγει.

1062. θηλυς οὖσα κοὐκ ἀνδρὸς φύσιν.

 $\theta \hat{\eta} \lambda vs \ \phi \hat{v} \sigma a$ is of course palaeographically probable. But the adverbial $\phi \hat{v} \sigma \iota v$ occurs elsewhere in doubtful constructions, Her. viii. 38, § 2; El. 325, 1125; Ag. 1259.

1074. ἀλλ' ἀστένακτος αἶὲν εἱπόμην κακοῖς.

 ϵ ίπόμην, not ϵ σπόμην, should probably be read.

1075. ἐκ τοιούτου.

Jebb decides in favour of the view which I gave as (2) 'From being the strong man I was'. Rightly. For $\theta \hat{\eta} \lambda v$ s cp. Eur. fr. 199, $\tau \delta$ δ' ἀσθενές μου καὶ τὸ $\theta \hat{\eta} \lambda v$ σώματος | κακῶς ἐμέμφθης: εἰ γὰρ εὖ φρονεῖν ἔχω, | κρεῖσσον τόδ' ἐστὶ καρτέρου βραχίονος.

1081. αἰαῖ ὧ τάλας.

The hand which wrote $\mathring{\epsilon}$ $\check{\epsilon}$ over the line in L. is not *much* 'later.'

1001. ὑμεῖς ἐκεῖνοι δὴ καθέσταθ'.

Jebb's explanation of καθέστατε is subtle and ingenious. But is it not a little overdone? Cp. O. T. 703.

φονέα μέ φησι Λαΐου καθεστάναι.

1117. μὴ τοσοῦτον ὡς δάκνη θυμῷ δύσοργος.

Jebb, reading δάκνει, interprets, with Hermann and Schneidewin, $\mu\dot{\eta}$ τοσοῦτον δύσοργος (ὧν) ὡς δάκνει θυμῷ, and says of my rendering (with δάκνη), 'But ὡς should then precede $\mu\dot{\eta}$ '. I do not assent to this. Relatives are elsewhere postponed for the sake of emphasis. Cp. Phil. 492, $\pi \alpha \tau \rho i$ μ ' ὡς δείξης φίλῳ. This was observed by so exact a scholar as Linwood, who says, 'h. e. ὡς μὴ τοσοῦτον δάκνη, Vim auget sententiae μὴ τοσοῦτον praepositum.'

1118. οὐ γὰρ ἃν γνοίης ἐν οἷς χαίρειν προθυμεῖ.

έν οδς, 'under what circumstances' (Jebb). Rightly.

1127. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.

I still think that this means 'In former days there was no error of hers that called for silence'. To which Hyllus replies, 'You will say the same of her error to-day'. A similar phrase occurs in Eur. Troad. 1128, ἐπὶ τοῦς πρόσθεν ἡμαρτημένοις.

ΙΙ3Ι. τέρας τοι διὰ κακῶν ἐθέσπισας.

διὰ κακῶν, 'in ill-omened-words' (Jebb), with Schol., Hermann, Schndw., etc. I have taken τέρας . . . ἐθέσπισας

to mean 'You have oracularly uttered a wonder appearing through the midst of woe'. Cp. Her. i. 25, $\theta \epsilon \eta s$ ἄξιον διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων; viii. 37, § 3, καὶ διὰ πάντων φασμάτων ἄξια θανμάσαι μάλιστα: 142, καὶ διὰ πάντων ἥκιστα. διὰ='conspicuous amongst' or 'above'.

1132. αὐτὴ πρὸς αὑτῆς, οὐδενὸς πρὸς ἐκτόπου.

ἐκτόπου, 'coming from without into the place where she was' (Jebb). Rightly.

1152. Τίρυνθι συμβέβηκεν ὅστ' ἔχειν ἔδραν

συμβέβηκεν, 'impers., it has come to pass,' Jebb, who decides against the view which, following Musgrave and Hermann, I preferred (1), 'She has obtained leave to dwell at Tiryns.' For the latter, however, cp. Aristot., Athen. Pol. c. 39, § 3, ἐὰν δέ τινες τῶν ἀπιόντων οἰκίαν λαμβάνωσιν Ἐλευσῖνι, συμπείθειν τὸν κεκτημένον ἐὰν δὲ μὴ συμβαίνωσιν ἀλλήλοις τιμητὰς ἑλέσθαι τρεῖς ἑκάτερον, καὶ ἥντιν' ἄν οῦτοι τάξωσιν, τιμὴν λαμβάνειν. This was Musgrave's view, approved by Hermann.

1160. †πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο.

A clever conjecture of F. Haverfield (1885), βροτῶν πνεόντων, deserves to be recorded here.

1176. τοῦμὸν ὀξῦναι στόμα.

Jebb takes $\partial \hat{\xi} \hat{v} \nu a \iota$ transitively, 'to wait on so as to sharpen.' Rightly. So Solger translated: 'Und nicht mit Zaudern schärfe mir des Mundes Zorn.'

1179. For στάσιν cp. also Eur. Bacch. 925.

1107. ἄγριον ἔλαιον.

The term ἄγριος ἔλαιος is said to have been used by Pindar in a hymn, fr. 22 (Bergk).

1203. οἴμοι, πάτερ, τί εἶπας ;

I adhere to the reading $\tau i \epsilon l \pi a s$, and to my note.

1215. κού καμεί τούμον μέρος.

'Thou shalt have no difficulty' (Jebb). This seems a doubtful sense for κάμνω. I still prefer the 3rd person active, though a singular use. See note on Aj. 1037, μηχανᾶν. The peculiarity here may be accounted for by the neuter (i.e. impersonal) subject. Cp. Eur. fr. 311, ξένοις τ' ἐπήρκεις οὐδ' ἔκαμνες εἰς φίλους.

1225, 1226. μήδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ.

I do not feel that $\lambda \acute{a}\beta o\iota$ is wrong. H. says, 'do not disobey me in this: I would not that another should have her'.

1229. σμικροῖς ἀπιστεῖν.

σμικροις: 'Dative of respect' (Jebb). Perhaps.

1234. μεταίτιος, σοί τ' αδθις ως ἔχεις ἔχειν.

'σοὶ δ' is more probable than σοί τ' here ' (Jebb). Perhaps.

1261. χάλυβος λιθοκόλλητον στόμιον.

Jebb's original note on λιθοκόλλητον is again attractive as well as ingenious. I agree so far as to think that the word,

which has the chief emphasis, could not be an epithet of a literal bit. But I doubt the allusion to masonry, and the application to the closed lips. 'An iron bit, framed with marble firmness',—or something like this, is what the words suggest to me.

1262. ἀνάπαυε βοήν.

Cp. also Plato, Phaed. 117 D, ὅτι ἐν εὐφημία χρὴ τελευταν.

1270. $\tau \dot{a} \mu \dot{\epsilon} \nu o \tilde{v} \nu \mu \dot{\epsilon} \lambda \lambda o \nu \tau' o \dot{v} \delta \dot{\epsilon} \dot{s} \dot{\epsilon} \phi o \rho \hat{q}$.

Cp. Eur. Heracl. 871 (Alcmena loq.):

καὶ παίδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὰ θεοῖς ὁμιλεῖν νῦν ἐπίσταμαι σαφῶς.

1272. Cp. Eur. Heracl. 719 (Alemena loq.), $\epsilon i \delta' \epsilon' \sigma \tau i \nu \delta' \sigma \iota o s$ aŭτòs $\delta i \delta \epsilon \nu \epsilon \ell s \epsilon' \ell \epsilon' (Z \epsilon \nu s)$.

• 1275-1279. $\lambda \epsilon i \pi ο v \mu η \delta \epsilon \sigma v, \pi a \rho \theta \epsilon v', άπ' ο ϊκων.$

I admit the doubt, but on the whole adhere to the view given in my edition (1881) and to my note on 1275. The Chorus say this to the maidens from within the palace, the same who were addressed in *supra* 205, 206, as $\mu\epsilon\lambda\lambda\delta\nu\nu\mu\phi$ os.

1278. For Ζεύς, sc. ἔπραξεν (schol.) cp. [Eur.] Rhes. 861, καὶ ταῦτ' 'Οδυσσεύς.

PHILOCTETES

In commenting on the *Philoctetes* I put forward a notion with regard to the machinery of the play which seems to have escaped observation. Neoptolemus, having consented to take Philoctetes on board ostensibly for Scyros and the Maliac Gulf, pleads for delay on the ground that the wind is adverse. The direction of the wind is also alluded to in lines 464, 465 and 1450, and is only ignored at the moment when Neoptolemus gives his final consent to take Philoctetes to Scyros. Either the wind has fallen, or he agrees to sail in spite of it. The place is at the north-eastern extremity of Lemnos. The wind therefore is from the west or south-west, and favourable for Troy. I suggest that the poet intended this to be regarded as a providential circumstance, and I therefore take literally the words of the chorus when urging the abstraction of the bow (855):

'The wind is fair, my son, the wind is fair.'

And this is confirmed by the concluding words of Heracles:

'Bright occasion and fair wind, urge your vessel from behind.'

It is clearly assumed, unless the point is ignored as too external, that Odysseus and Neoptolemus are in command of separate ships.

2. βροτοίς ἄστιπτος οὐδ' οἰκουμένη.

Sophocles does not commit himself to the view that no part of Lemnos was inhabited. It is enough that Philoctetes had been cast upon a desert shore, where no footprint—even of 'Man Friday'—was to be found.

13. κάκχέω. Cp. Eur. fr. 789, ὀκνῶ δὲ μόχθων τῶν πρὶν ἐκχέαι χάριν.

17, 18. ἡλίου . . . ἐνθάκησις. For ἥλιος=' sunshine' cp. Plat. Phaed. 116 E, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσιν: Her. viii. 137.

22, 23. ἄ μοι προσελθών σίγα σήμαιν' εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ.

Jebb decides against the MS. reading chiefly on the ground that $\pi\rho$ is with the accusative could only mean 'facing towards'. But may not $\tilde{\epsilon}\chi\epsilon\iota\nu$ $\pi\rho$ is $\chi\hat{\omega}\rho\rho\nu$ τόνδε have the sense of 'clinging' or 'adhering to this place'? Cp. Od. ii. 340 (π (θοι οἴνοιο ἔστασαν) π οτὶ τοῦχον ἀρηρότες. For ἔχει intransitive or absolute, cp. also Her. vi. 39 § 2, εἶχε κατ' οἴκους. Eur. Cycl. 407, 408, ἐν μυχοῦς πέτρας π τήξαντες εἶχον. Iph. T. 1226, ἐκποδὼν . . . τοῦδ' ἔχειν μιάσματος; Pind. Pyth. i. 72, ὄφρα κατ' οἶκον ὁ Φοίνιξ ἔχη. If a change is required, that adopted by Jebb is unobjectionable. And Elmsley's τόνδ' ἔτ' is certainly attractive.

45. For νόστον= 'a journey' cp. also Eur. *Hel.* 428, μόνος δὲ νοστῶ, 474 [Eur.] *Rhes.* 427, νόστον τὸν πρὸς Ἰλιον.

46. μη καὶ λάθη με προσπεσών.

Cp. Eur. Heracl. 338, μη λάθη με προσπεσών.

66. τούτων γὰρ οὐδέν μ' ἀλγυνεῖς.

'In saying none of these things will you cause me pain.' Although the words could bear a different meaning, I believe that they would thus have been understood by a Greek. *τούτφ γὰρ οὐδὲν μ' ά. is certainly clearer, but has a

less natural emphasis. The condensation, suppressing $\pi \circ \iota \hat{\omega} \nu$ or $\lambda \dot{\epsilon} \gamma \omega \nu$, resembles that in $\tau \dot{\iota} \, \dot{a} \lambda \lambda \circ \ldots \dot{\eta}$, cp. infra 100, and see Jebb's notes on Ant. 497, 646 f.

69. οὐκ ἔστι πέρσαι σοὶ τὸ Δαρδάνου πέδον.

I rather prefer $\sigma o i$, not as suggesting that some one else would succeed, but Odysseus naturally emphasises the part to be taken by Neoptolemus in the success.

 79. ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν.

Erfurdt's $\pi \alpha \hat{i}$ is certainly attractive, and the parallels quoted for $\kappa \alpha \hat{i}$ are insufficient. My feeling was that $\kappa \alpha \hat{i}$ gave a special emphasis to the admission, 'I do know', etc.; 'while I urge this on you, I am also aware'.

 83. νῦν δ' εἰς ἀναιδὲς ἡμέρας μέρος βραχὸ δός μοι σεαυτόν.

εἰς ἀναιδὲς sc. πρᾶγμα: 'to a shameless course'. The omission of the article or the indefinite pronoun here is hardly more difficult than in 742, κοὖ δυνήσομαι κακὸν κρύψαι. Cp. also Eur. Phoen. 21, ἔς τε βακχεῖον πεσών: Plato Rep. vii. 518 A, ὑπὸ λαμπροτέρου μαρμαρυγῆς. Jebb's interpretation 'one little roguish day' may be right, but seems to me forced and 'harsh'. For ἡμέρας μέρος βραχύ cp. 480, ἴθ' ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς, showing that the whole action of the play is imagined as brief.

90, 91. ἀλλ' εἴμ' ἐτοῦμος πρὸς βίαν τὸν ἄνδρ' ἄγειν καὶ μὴ δόλοισιν.

'μη is generic (it does not, and could not here, go with the infinitive $\mathring{a}\gamma\epsilon\iota\nu$)' (Jebb). I question this and other applica-

tions of 'generic $\mu \dot{\eta}$ '. It seems to me that $\mu \dot{\eta}$ here is deprecatory, and, while to be construed with $\ddot{a}\gamma \epsilon \iota \nu$, to imply $\mu \dot{\eta} \ \ddot{a}\gamma \omega$ (subjunctive).

95. καλῶς δρῶν ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν κακῶς.

έξαμαρτεῖν: 'To offend' by disobedience, rather than 'to fail'. Cf. Eur. Alc. 709, 710; Lys. c. Eratosth. § 49 al.

100. τί οὖν μ' ἄνωγας ἄλλο πλὴν ψευδῆ λέγειν;Here and elsewhere I leave the hiatus with τί.

III. Cp. fr. 749, τὸ κέρδος ἡδύ, καν ἀπὸ ψευδών ἴη, Her. iii. 72.

116. $\theta \eta \rho \alpha \tau \dot{\epsilon}' * \dot{\alpha} \nu \gamma i \gamma \nu o \iota \tau' \dot{\alpha} \nu$.

I prefer Hermann's reading, and for the same reason, that it marks the continued hesitation of Neoptolemus. For $\tilde{\alpha}\nu$ repeated cp. fr. 673:

πῶς ἄν οὐκ ἃν ἐν δίκη θάνοιμ' ἄν ;

Eur. Heracl. 721, φθάνοις δ' ἃν οὖκ ἃν τοῖσδε συγκρύπτων δέμας; Androm. 77; Hec. 742; Iph. T. 244:

χέρνιβας δὲ καὶ κατάργματα οὐκ ἃν φθάνοις ἃν εὐτρεπῆ ποιουμένη.

126, 127. ἐάν μοι τοῦ χρόνου δοκῆτέ τι κατασχολάζειν.

'The use of $\sigma \chi o \lambda \acute{a} \acute{\xi} \epsilon \iota \nu$ in the sense of "to linger", "to delay", permitting a genitive to be used, as after $\acute{v} \sigma \tau \epsilon \rho \epsilon \acute{\iota} \nu$, $\lambda \epsilon \lambda \epsilon \acute{\iota} \phi \theta a \iota$, etc.' (Jebb). This seems needlessly 'bold'. I adhere to my note.

142.

τόδ' ἐλήλυθεν

πῶν κράτος ἀγύγιον.

I still think that ώγύγιον is rather attributive than predicative.

147. δεινὸς ὁδίτης τῶνδ' ἐκ μελάθρων.

Jebb thinks that 'no Greek could have written' thus. If so, he is right in changing $\epsilon \kappa$ to $o b \kappa$. But I am not convinced of it. The phrase when *spoken* would not leave the meaning doubtful.

151. φρουρείν ὅμμ'.

'To bear a watchful eye.' I agree with Dindorf. ὅμμα as subject to φρουρεῖν without τὸ ἐμὸν seems weak.

163. στίβον όγμεύει τόνδε πέλας που.

In favour of $\tau \acute{o} \nu \delta \epsilon$ it may be suggested that Neopt. points to the track made by the lame foot in departing from the cave. But the v.r. $\tau \acute{\eta} \nu \delta \epsilon$ certainly helps to make $\tau \acute{\eta} \delta \epsilon$ probable.

166.

στυγερόν στυγερώς.

The use of $\sigma \tau \nu \gamma \epsilon \rho \acute{o}s = \acute{o}s = \acute{o}s$ wretched $\acute{o}s$, as in *Trach*. 1016, seems to turn upon the fact that, in ordinary Greek feeling, commiseration was mingled with abhorrence. See below 225, 226.

167, 168. οὐδέ τιν' αὑτῷ παιῶνα κακῶν ἐπινωμᾶν.

Though to Jebb it seems 'forced' and 'strained', I still prefer to take transitively $\epsilon \pi \iota \nu \omega \mu \hat{a} \nu$ here (reading $a \hat{\nu} \tau \hat{\varphi}$) and $\pi \rho \sigma \sigma \epsilon \nu \hat{\omega} \mu a$ in 717; 'he calls in aid no healer', 'he applies the water to his need.' Cp. 1108, $o \hat{\nu} \phi \rho \rho \beta \hat{a} \nu \hat{\epsilon} \tau \iota \pi \rho \sigma \sigma \phi \hat{\epsilon} \rho \omega \nu$.

171. μηδὲ σύντροφον ὅμμ' ἔχων.

I see no objection to reading ξύντροφον.

174. For ἀλύει cp. also Eur. Cycl. 434, ὥσπερ πρὸς ἰξῷ τῆ κύλικι λελημμένος πτέρυγας ἀλύει.

176. δ παλάμαι †θνητῶν.

I should now read *θεων with Lachmann and Jebb. Cp. Pind. Ol. ix. 26, σύν τινι μοιριδία παλάμα.

178. οἷς μὴ μέτριος αἰών.

'Whose life exceeds in misery.' The general maxim 'the great are great in misfortune', though approved by Jebb, seems hardly relevant here.

181. πάντων ἄμμορος ἐν βίψ.

Jebb joins ἄμμορος ἐν βίψ. Rightly.

186-190. ἀνήκεστα μεριμνήματ' ἔχων. *ὀρεία δ' ἀθυρόστομος ἀχὼ τηλεφανὴς *πικραῖς οἰμωγαῖς †ὑπόκειται.

Mekler's conjecture ὀρεία is certainly very attractive. Cp. also Eur. fr. 118 (Andromeda):

προσαυδώ σὲ τὰν ἐν ἄντροις, ἀπόπαυσον ἔασον ᾿Αχοῖ με σὺν φίλαισιν γόου πόθον λαβεῖν.

In 190 ὑπακούει has been independently conjectured by several critics, and with the change from πικρᾶς οἰμωγᾶς to πικρᾶς οἰμωγαῖς has been adopted by Jebb. I do not find

it convincing, and would suggest that, while adopting the dative plural, it may be possible to find a meaning for ὑπόκειται. ὑφεστηκέναι, ὑποστῆναι, with dat. following is to 'ambush' or 'waylay' (Eur. Androm. 1114, Her. viii. 91). May not ὑποκεῖσθαι with dat. be metaphorically 'to lie in wait for'—ready to start forth at every cry? Sophocles (fr. 652) uses ὑπόστασις=ἐνέδρα.

206. φθογγά του στίβου κατ' ἀνάγκαν ἔρποντος.

I prefer $\sigma \tau i \beta o v$, which with the slight pause preceding would be readily understood: $\sigma \tau i \beta o v$... $\tilde{\epsilon} \rho \pi o v \tau o s$ without an epithet seems tautological.

ἀλλ' ἤ που πταίων ὑπ' ἀνάγκας βοᾳ̂.

Jebb joins ὑπ' ἀνάγκας with πταίων, not with βο \hat{q} . Perhaps he is right.

217. ναὸς ἄξενον ὅρμον.

I would still join ναὸς with ὅρμον. It does not follow from 467 that the ship was invisible from the cave (see Jebb's note in loco): but even if it were so, it might be seen, as Jebb observes, from the point whence Philoctetes is approaching. The chorus doubt whether the cry is one of pain or of astonishment.

220. ναυτίλφ πλάτη.

The textual point here raised is nice and difficult. Jebb's argument hardly takes account of the fact that the few corruptions in Sophocles have sometimes a remote and complex origin. If $\pi o i as \pi a \tau \rho as$ had been written by mistake—the eye

of the scribe having wandered to 222—καὶ and ἐκ might easily be inserted afterwards. To Jebb's remark that 'the two questions ("who and whence") are habitually combined 'it may be rejoined that the second question follows quite naturally in 222.

235. πρόσφθεγμα τοιοῦδ' ἀνδρός.

τοιοῦδ' ἀνδρός: 'Not merely a Greek, but one of such gentle breeding' (Jebb). This seems to me a little overdone.

251. οὐδ' ὄνομά *γ', οὐδὲ τῶν ἐμῶν κακῶν κλέος.
οὐδ' ὄνομ' ἄρ', Erfurdt's conjecture, is probably right.

256. $\mu\eta\delta'$ Έλλάδας γης $\mu\eta\delta a\mu o\hat{v}$ $\delta\iota\hat{\eta}\lambda\theta\epsilon'$ πov .

I adhere to πov as explained in my note='methinks'.

267. πληγέντ' έχίδνης φοινίφ χαράγματι

Though Eustathius is sometimes loose in criticism (or relied on inferior MSS.), I am still inclined to read φοινίφ.

272. $\dot{\epsilon}$ ν κατηρεφεῖ *πέτρᾳ.

* $\pi\epsilon\tau\rho\phi$ is certainly an improvement, and it is unlikely that Sophocles would write $\pi\epsilon\tau\rho\phi$ here.

278. ποῦ' ἀποιμῶξαι κακά ;

'He is speaking rather of his misery than his resentment' (Jebb). True: but I still think that $\pi o \hat{\iota} a$ is adverbial. 'How loudly do you suppose I lamented over my woes!'

285. ὁ μὲν χρόνος δὴ διὰ χρόνου προυβαινέ μοι.

Jebb's explanation seems more elaborate than is necessary. 'Well, after a time (διὰ χρόνου) I found the time advancing'—so that the pressure of necessity was more felt.

201. δύστηνον έξέλκων πόδα.

Canter's correction of δύστηνος to δύστηνον is probably right. It improves the *phrasing*. For αν cp. especially Eur. *Phoen*. 401, εἶτ' οὐκ εἶχον αν.

297. ἔφην' ἄφαντον φως.

ἄφαντον φῶs: 'the hidden spark' (Jebb). I still think that ἄφαντον suggests (1) the difficulty of producing fire in this way and (2) the faint appearance in daylight of the spark produced by striking stone on stone.

τάχ' οὖν τις ἄκων ἔσχε.

As Jebb is satisfied with the single parallel from Plato (Legg. 74 A), I have no objection to $\tau \acute{a} \chi a$ (=it may be, that) and withdraw my conjecture. Cp. also Eur. Bacch. 560, $\tau \acute{a} \chi a \ \delta' \ \acute{e}v \ \tau a \acute{e}s \ \pi o \lambda v \delta \acute{e}v \delta \rho o i \sigma i v \ O \lambda \acute{v} \mu \pi o v \ \theta a \lambda \acute{a} \mu a is \ (\theta v \rho \sigma o \phi o \rho e \hat{i} s).$

306. ἐν τῷ μακρῷ γένοιτ' αν ἀνθρώπων χρόνῳ.

I still prefer to take $\epsilon v \tau \hat{\varphi} \mu \alpha \kappa \rho \hat{\varphi}$... $\delta v \theta \rho \omega \pi \omega v \chi \rho \delta v \varphi$, to mean 'the long time of human history'. Hence, perhaps, once or so in ten years. For the expression cp. fr. adespot. 550, $\mu \alpha \kappa \rho \delta s \gamma \alpha \rho \alpha \delta \omega v \sigma \nu \mu \phi \rho \rho \delta s \pi \delta \lambda \lambda \delta s \delta \kappa \epsilon$.

315, 316. οἷς 'Ολύμπιοι θεοὶ δοἷεν ποτ' αὐτοἷς ἀντίποιν' ἐμοῦ παθεῖν.

οῖς 'Ολύμπιοι θεοὶ: I do not feel the tameness involved

in retaining the Ms. reading. Porson's ola is extremely plausible. But familiar parallels are sometimes deceptive.

συντυχών — 342. ὅτῳ σ' ἐνύβρισαν.

It is with diffidence that I continue to press the force of the prep. in comp. in these phrases against Prof. Jebb's authority. Cp. however $\pi\rho\sigma\sigma\lambda\alpha\mu\beta\acute{a}\nu\epsilon\iota\nu$ with dative in Eur. I. A. 1145, Plat. Theaet. 207 C.

324. Cp. also Eur. Ηίρρ. 1328, πληρούσα θυμόν.

I agree in rejecting $\pi οικιλοστόμφ$, but remain uncertain whether $\pi οικιλοστόλφ$ ='with gaily-decked prow' (Jebb) or simply 'gaily adorned'. For the former cp. Bacchyl. i 4, $\mathring{\eta} λνθ εν$, αἰολοπρύμνοις | νανσί: fr. adespot. 272, χαλκόδοντας στόλους.

352. ἔπειτα μέντοι χώ λόγος καλὸς προσῆν.

'There was a further charm in the reason suggested' (Jebb). Rightly. So rendered in my translation (1st ed. 1874).

371. πλησίον γὰρ ὧν κύρει.

The historic present would not be amiss, but there hardly seems sufficient cause for departing from the traditional reading.

379. $\hat{a}\pi\hat{\eta}\sigma\theta$, \hat{v} , où σ , $\hat{\epsilon}\delta\epsilon\iota$.

"ν" οὐ σ' ἔδει sc. ἀπεῖναι. "να= 'in circumstances in which '. Cp. infr. 429.

394. α τον μέγαν Πακτωλον εθχρυσον νέμεις.

I still think that νέμειν here means to dispense, and that ευχρυσον is predicative.

401. λεόντων έφεδρε.

Of the two possible meanings of the phrase, that which supposes a chariot drawn by lions seems the more majestic.

401, 402. τῷ Λαρτίου σέβας ὑπέρτατον.

I am inclined to adhere to my note. I do not see why $\tau \hat{\varphi}$ $\Lambda a \rho \tau i o v \sigma \epsilon \beta a s i \pi \epsilon \rho \tau a \tau o v$ may not mean 'investing Odysseus with supreme reverence'.

405. Cp. fr. adespot., 579, εἰς ἀσθενοῦντας ἀσθενῶν ἐλή-λυθας, which Nauck supposes to be from the *Philoctetes* of Euripides.

409. μηδεν δίκαιον. Cp. Eur. *Phoen.* 201, ήδονή δέ τις | γυναιξί μηδεν ύγιες άλλήλαις λέγειν.

421. τί δ' ; δς παλαιὸς κάγαθὸς φίλος τ' ἐμός.

The ellipse of $\epsilon \sigma \tau i \nu$ with $\epsilon \sigma \tau i \nu$ following is intelligible, and in Jebb's reading τi δ' où $\pi \alpha \lambda \alpha i \delta s$... the article seems required. 'And what of him who is an old and good man, and a friend of mine?'—seems unobjectionable.

425. ὅς παρῆν γόνος.

So Jebb. I quite agree. Cp. however, Eur. Hel. 848, 849, Τελαμωνίου δ' Αἴαντος εἰσείδον σφαγάς | τὸν Νηλέως τ' ἄπαιδα: Pind. Pyth. vi. 28 f.

426, 427. δύ' αὔτως δείν' ἔλεξας, οἷν ἐγὼ ηκιστ' ἄν ηθέλησ' ὀλωλότοιν κλύειν,

If emendation is necessary, that of Jebb and Blaydes δΰ αΰ τωδ' ἄνδρ' ἔλεξαs is extremely neat and plausible. But a doubt may be suggested (1) as to the reference of αδ, and (2) whether 'vv. 416-420 form merely a parenthetic contrast suggested by the death of Ajax'. On the other hand, in defence of the Ms. reading, I would urge (1) that αΰτωs= 'even so', i.e. 'in those few words—without saying more', is in accordance with the Homeric use:—Od. xiii. 281; xv. 83; xvi. 143; see Monro's notes in locis: (2) that the omission of the antecedent to οἶν, if οἶν0 is taken as neuter, is justified by comparing Ant. 1194, Trach. 548, and similar passages. For οἶλωλότοιν, cp. Aj. 791, μῶν0 ολωλοτοιν0, cp. Aj. 791, μῶν0 ολωλοτοιν0, cp. Aj. 791, μῶν0 ολωλοτοιν9;

428. $\tau i \delta \hat{\eta} \tau a \delta \epsilon \hat{\imath} \sigma \kappa o \pi \epsilon \hat{\imath} \nu, \delta \theta' o \delta \delta \epsilon \mu \hat{\imath} \nu \tau \epsilon \theta \nu \hat{a} \sigma'.$

τί δῆτα δεῦ σκοπεῖν, 'What are we to look for?' (Jebb). 'Quo respicere, h. e. cui fidere, oportet?' (Linwood). The latter interpretation seems nearer to the truth. 'Whither must one look?' Schneidewin compares Ant. 922. Solger translates 'Worauf bleibt dann zu schaun?'

 $oi\delta_{\epsilon}$, 'Ajax and Antilochus; perhaps he thinks of Achilles (331) too' (Jebb). Rightly.

429. 'Οδυσσεύς δ' έστιν αδ.

I still prefer to punctuate at $a\hat{v}$, and to understand 'Odysseus on the other hand is still alive, and that in a conjuncture of affairs in which, etc.'

437. Cp. also Eur. fr. 728, φιλεί τοι πόλεμος οὐ πάντων τυχείν ἐσθλῶν δὲ χαίρει πτώμασιν νεανιῶν | κακοὺς δὲ μισεί.

446. ἐπεὶ οὐδέπω κακόν γ' ἀπώλετο.

οὐδὲν may be received on the authority of Suidas, but I doubt the necessity. See note on 83.

451. ποῦ δ' αἰνεῖν. Cp. Eur. Her. 510, ποῦ τάδ' ἐν χρηστοῖς πρέπει ;

452. $\tau \grave{a} \theta \epsilon \hat{i}' \epsilon \pi \alpha \imath \nu \hat{\omega} \nu$.

'Praising the ways of the gods' (Jebb). I formerly took $\epsilon \pi \alpha \iota \nu \hat{\omega} \nu$ to mean 'When one goes about to praise'; but I should now take $\tau \hat{\alpha} \theta \epsilon \hat{\iota} \alpha$ differently: 'In praising divine things', i.e. 'justice, faithfulness, truth', etc. Cp. Eur. Ion, 253, 254, $\pi \circ \hat{\iota} \delta \iota \kappa \gamma \nu$ ἀνοίσομεν, $\epsilon \hat{\iota} \tau \hat{\omega} \nu$ κρατούντων άδικίαις $\delta \lambda \circ \iota \mu \epsilon \theta \alpha$;

457. χώ *δειλὸς κρατεί.

'δειλὸς is rightly restored by Brunck for δεινὸς of the MSS.' (Jebb). This is probably right. For, though δεινὸς in Plato is certainly on the way to gather evil associations that would suit this place, no such meaning seems to have found its way into common language. Cp. however Thuc. viii. 68, $\mathring{v}πόπτως$ $τ\mathring{φ}$ πλήθει διὰ δόξαν δεινότητος διακείμενος.

467. πλοῦν . . . σκοπεῖν. Cp. Eur. Hec. 901, μένειν ἀνάγκη πλοῦν ὁρῶντ' ἐς ἥσυχον.

473. ἀλλ' ἐν παρέργφ θοῦ με.

Jebb takes $\theta \circ \hat{v} \mu \epsilon = \text{`regard me'}$. I prefer to understand it literally with the Scholiast as='stow me'.

481. ἐμβαλοῦ μ' ὅπη θέλεις ἄγων.

I prefer to regard this first ἄγων as emphatic=έὰν μόνον ἄγης. Cp. infr. 591, ποιοῦ λέγων.

482. ὅποι ὅκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.

The slight change from ὅποι to ὅπου is perhaps better than to suppose a 'pregnant' construction here.

491. Τραχινίαν τε *δεράδα καὶ τὸν εὔροον. δειράδ' *ήδ' ἐς εὔροον (Jebb's conj.) is possibly right.

493, 494. ον δη παλαί αν έξότου δέδοικ' έγω μή μοι βεβήκη.

The false reading $\beta \epsilon \beta \acute{\eta} \kappa \omega_i$ is probably due to the preceding $\check{a}\nu$, which is thus shown to belong to an early tradition. It is difficult to set a limit to such phrases as $o\mathring{v} \pi o\lambda \mathring{v}s \chi \rho \acute{o} \nu os \acute{e} \pi \epsilon \iota \delta \acute{\eta}$, in which a sentence condensed has the force of an adverb. I should therefore still hesitate to adopt $\pi a \lambda a \iota \acute{o} \nu$.

496. αὐτόστολον πέμψαντά μ' ἐκσῶσαι δόμους.

I should now read δόμους (for δόμοις) with Jebb.

497. τὰ τῶν διακόνων.

Jebb's note substantially agrees with mine. For the meaning cp. Eur. *Iph. T.* 731, 732, έγὼ δὲ ταρβῶ μἀπονοστήσας χθονὸς | θῆται παρ' οὐδὲν τὰς έμὰς ἐπιστολὰς | ὁ τήνδε μέλλων δέλτον εἰς "Αργος φέρειν.

505. Cp. fr. adespot. 460, ὅταν καλῶς πράσση τις, ἐλπίζειν κακά.

509. ὅσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων.

Porson's change from $\delta\sigma\sigma a$ to $*o\delta a$, of which the only motive was the rarity of the form in Tragedy, may be right, but is hardly necessary.

514, 515. τὸ κείνων κακὸν τῷδε κέρδος μετατιθέμενος.

I agree with Jebb except in so far as I take τιθέμενος rather in the sense of 'making' or 'causing' than that of 'counting'. I adhere to my note.

520. ὅταν δὲ πλησθής τής νόσου ξυνουσία.

I prefer to take the genitive with $\xi w \omega \omega \hat{q}$. Else $\pi \lambda \eta \sigma \theta \hat{y}$ s might mean 'infected'.

527. χή ναῦς γὰρ ἄξει κοὖκ ἀπαρνηθήσεται.

Against taking ἀπαρνηθήσεται as active deponent is the position of the former καί, which has to be taken ὑπερβάτως with ἄξει, and not with the whole clause.

536, 537. οἶμαι γὰρ οὐδ' ἃν ὅμμασιν μόνην θέαν ἄλλον λαβόντα πλῆν ἐμοῦ τλῆναι τάδε.

I do not think, with Jebb, that it would be forced to construe οὖκ ἀν ἔτλη τάδε θεασάμενος='He could not have borne this even in beholding it'.

550. σοὶ πάντες εἶεν συννεναυστοληκότες.

It is true that in the MS. reading νεναυστοληκότες is wanting in point.

567. ώς ταθτ' ἐπίστω δρώμεν'.

Jebb's note on this idiomatic phrase is well worth consideration.

572. πρὸς ποίον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;

The change from $a\nu$ to av is slight, and gives a reasonable meaning—'Who was this other?' But I am inclined to retain $a\nu$ (explained as in my notes), both as the harder reading, and as expressing the distraction of Philoctetes, who is at a loss to *conjecture* who can be meant.

587, 588. δεί δή σ' ἔμοιγ' ἐλθόντα προσφιλῆ λόγον κρύψαι πρὸς ἡμᾶς μηδέν' ὧν ἀκήκοας.

The singular $(\lambda \delta \gamma o \nu)$ is more usual for 'a thing spoken of'. Trach. 78, $\tau \delta \nu$ $\lambda \delta \gamma o \nu$ $\gamma \delta \rho$ $\delta \gamma \nu o \delta \rho$.

630. δείξαι νεώς ἄγοντ'.

νεὼs ἄγοντ', 'Leading me from his vessel', i.e. 'Bringing me ashore'. So Jebb with Hermann, Schneidewin, etc. I will not press my former view (joining νεὼs with δείξαι) against such a consent of authorities, though it was tempting to take ἄγοντα in the same sense with ἄγοιντο in 613. Cp. 357, ϵ κβάντα.

635. Cp. Eur. fr. 745, τολμᾶν δὲ χρεών ὁ γὰρ ἐν καιρῷ | μόχθος πολλὴν εὐδαιμονίαν | τίκτει θνητοίσι τελευτῶν.

639. The wind seems also to have played some part in the *Philoctetes* of Aeschylus, fr. 250, $\tilde{\epsilon}\nu\theta$ οὔτε μ ί $\mu\nu$ ειν ἄνε μ ος οὔτε $\pi\lambda$ ε $\hat{\epsilon}\nu$ έ \hat{q} .

648. τί τοῦθ' ὁ μὴ νεώς γε τῆς ἐμῆς ἔνι;

I am inclined to defend ἔνι, though irregular, taking νεωs to mean 'in some part of my ship'. 'Contained in' rather than 'on board of'.

655. ταῦτ', οὐ γὰρ ἄλλα γ' ἔσθ', ἃ βαστάζω χεροῖν.

There seems to me little to choose between the readings of T, $\ddot{a}\lambda\lambda'$ $\ddot{\epsilon}\sigma\tau'$, $\ddot{a}\lambda\lambda'$ \ddot{a} and A $\ddot{a}\lambda\lambda\alpha$ γ' $\ddot{\epsilon}\sigma\theta'$ \ddot{a} . If the former is stronger, which I doubt, the latter is smoother and more rhythmical.

671, 673. οὖκ ἄχθομαί σ' ἰδών τε καὶ λαβὼν φίλον·
ὅστις γὰρ εὖ δρᾶν εὖ παθὼν ἐπίσταται,
παντὸς γένοιτ' ἄν κτήματος κρείσσων φίλος.

Jebb's argument in favour of retaining these three lines, so restored (by Döderlein) to Neoptolemus, now appears to me to have substantial force,—though it must be allowed that N. is 'daubing it' rather far.

676-681. λόγφ μὲν ἐξήκουσ', ὅπωπα δ' οὐ μάλα
*τὸν πελάταν λέκτρων ποτὲ τῶν Διὸς
*ἀν' ἄμπυκα δὴ δρομάδα
δέσμιον ὡς ἔβαλεν
*παγκρατὴς Κρόνου παῖς.

So I read these lines, omitting 'I ξ iova in 677 and δ in 681. By reading dv' $d\mu\pi\nu\kappa a$ with Dindorf and Blaydes, the dactylic run in 677=692 is preserved.

Proper names in mythological allusions are often omitted by Sophocles, where, being naturally supplied by the Scholiasts, they have crept into the text. See on *Trach*. 840.

For the short vowel ending in δρομαδά answered by ἀντιτυπον in the antistrophe, cp. El. 138, πατέρα answering τίν' ἀεί: Aesch. Suppl. 950, γυαλά answering (ἐρεσσ | ομενα of the strophe; and Pind. Pyth. vi. 13, χεράδι. (The v. l. χεράδει, as if from χέραδος, seems to be an invention of grammarians). Also Eur. Tro. 593, Πρίαμε answering to μελέα, and Hecuba 453, πατέρα answered by τε θεας, according to the best supported reading.

682. οὐδ' ἐσιδὼν μοίρα.

έσιδων is right (so in my small edition, CA. 1886).

684. οὖτ' ἔρξας τιν', οὖτε νοσφίσας.

The words of Eustathius quoted by Jebb, σιωπάται τὸ ρ΄εχθέν, may possibly refer to the ellipse of οὐδὲν or the like.

685. ἀλλ' ἴσος *ὢν ἴσοις ἀνήρ.

' Equitable towards the equitable' (Jebb). Rightly. Cp. Eur. fr. 692, τοῖς μὲν δικαίοις ἔνδικος, τοῖς δ' αὖ κακοῖς | πάντων μέγιστος πολέμιος κατὰ χθόνα.

686. ἄλλυθ' ὧδ' ἀναξίως.

The reading here and in the antistrophe is very uncertain. The advantage of Jebb's reading is that it does not alter both strophe and antistrophe.

687. τόδε θαῦμ' ἔχει με, πῶs* δή ποτε πῶs ποτ' ἀμφιπλήκτων. Jebb reads with Erfurdt and Dindorf:

τόδε τοι θαθμά μ' έχει πῶς ποτε κ.τ.λ.

which secures exact correspondence with the antistrophe. I was contented with inserting $\delta \hat{\eta}$ after the first $\pi \hat{\omega} s$, which makes Ionic anaclomena correspond to regular Ionics a minore. Judicet lector.

693. f. I am for once constrained to regard the construction proposed by Jebb as 'too bold'. Reading as above in 680, 681, I read here

παρ' ῷ στόνον ἀντίτυπον *τὰν βαρυβρῶτ' ἀποκλαύσειεν αίματηρόν.

I suppose $\tau \grave{a}\nu$ to have been dropped, from the resemblance to the last syllable of $\grave{a}\nu\tau i\tau\nu\pi o\nu$. The disease is personified, as by Philoctetes himself, who without naming it often uses a pronominal expression. Cp. Heracles in the *Trachiniae*, e.g. 987, $\mathring{\eta}$ δ' $a\mathring{v}$ $\mu\iota a\rho\grave{a}$ $\beta\rho\acute{v}\kappa\epsilon\iota$. See note on *Trach*. 837, $\mu\epsilon\lambda a\gamma\chi a\acute{\tau}\tau a$. Philoctetes in Aeschylus, fr. 249, spoke of his disease as

φαγέδαιναν, η μου σάρκας έσθίει ποδός.

See note on Trach. 838. Although the division of lines in the MSS. of Sophocles is of slight authority, it gives some colour to the above arrangement that $\hat{a}\pi\sigma\kappa\lambda a\hat{v} \mid \sigma\epsilon\iota\epsilon\nu$ is thus divided in L.

696. οὐδ' δς θερμοτάταν αξμάδα κηκιομέναν έλκέων.

700. φορβάδος ἔκ τε γᾶς έλεῖν.

I make no objection to Nauck's conjectural reading of this line $(\phi, \epsilon \kappa \gamma \alpha i \alpha s \epsilon \lambda \omega \nu)$ except that it appears to me unnecessary. The construction $0 v \kappa \epsilon \chi \omega \nu \tau \iota \nu \lambda \epsilon \lambda \epsilon \iota \nu \tau \lambda \phi \delta \lambda \lambda \alpha \epsilon \kappa \tau \eta s \gamma \eta s$ is sufficiently Greek, and the substitution of a simple and direct construction for a complex and relative one is common enough.

701. $\epsilon \tilde{\imath} \rho \pi \epsilon * \delta' \; \tilde{a} \lambda \lambda \delta \tau' * \hat{a} \lambda \lambda a \chi \hat{a}.$

I accept Hermann's δ' for $\gamma \hat{\alpha} \rho$, for the reason given above (686). $\vec{\alpha} \lambda \lambda \alpha \chi \hat{\rho}$ is my conjecture, which is honoured by Jebb's acceptance. The text of this stasimon is unusually corrupt and uncertain.

703 f. ὅθεν εὖμάρει' ὑπάρχοι, πόρον ἀνίκ' *ἐξανείη δακέθυμος ἄτα.

I read πόρον with L. and punctuate as above, understanding $\epsilon \mathring{v}\mu \acute{a}\rho \epsilon \iota a$ to mean supply for his needs, and πόρον=possibility of locomotion. '(He crept thither) whence he could obtain means of comfort, at such time ($\tau \acute{o}\tau \epsilon \ supra$) as his wearing trouble left him free to move.'

707. οὐ φορβὰν ἱερᾶς σπόρον, οὐκ ἄλλων αἴρων τῶν νεμόμεσθ'.

My note allows for the 'awkwardness' which Jebb refers to, but is it not more awkward to supply with $\tilde{a}\lambda\lambda\omega\nu$ another word than $a\tilde{\iota}\rho\omega\nu$, when the two are in such close proximity?

7ΙΙ. πτανῶν πτανοῖς ἀνύσειε γαστρὶ φορβάν.

If $\pi\tau\alpha\nu\hat{o}$ is io had been a ms. variant, might it not have been argued that, $\pi\tau\alpha\nu\hat{\omega}\nu$ having been dropped, io s, originally a gloss on $\pi\tau\alpha\nu\hat{o}$ s, had found its way into the text? The parechesis seems to me idiomatic and picturesque. I take $\pi\tau\alpha\nu\hat{\omega}\nu$ as genitive of material with $\phi o\rho\beta\hat{\alpha}\nu$, 'food consisting of winged things'. If this is objected to, I would read $\pi\tau\alpha\nu\hat{\alpha}\nu$ $\pi\tau\alpha\nu\hat{o}$ s, as proposed in my note. For $\pi\tau\alpha\nu\hat{\alpha}$ substantively = $\ddot{o}\rho\nu\nu\theta\epsilon$ s, cp. Eur. Ion, 903:

ἔρρει πτανοῖς ἁρπασθεὶς θοίνα παῖς μοι.

In fr. adespot. 581, an arrow is called φόνου πτερόν.

718. λεύσσων δ' ὅπου γνοίη στατὸν εἰς ὕδωρ αἰεὶ προσενώμα.

I take προσενώμα absolutely, but in the active sense, 'applied it to his need'. See on 168. The construction λεύσσων . . . εἰς εἰδωρ is admitted by Jebb as 'possible'. Cp. infra 1107, προσφέρων.

724. *πατρίαν ἄγει πρὸς αὐλάν.

I accept πατρίαν.

725. Μηλιάδων νυμφᾶν.

I agree with Cavallin in joining these words with $\delta\chi\theta\alpha\iota\varsigma$, and I retain the dative which, as thus construed, defines the position of the $\pi\alpha\tau\rho\iota\alpha$ av $\lambda\dot\alpha$.

728. πλάθει †πᾶσιν, θείω πυρὶ παμφαής.

It is of course uncertain what word is to be substituted for $\pi \hat{a} \sigma \iota$: Hermann's $\pi \hat{a} \lambda a \iota$ was plausible; but, if the present is assumed to be historical, Jebb's $\pi \alpha \tau \rho \hat{o}$ s is very attractive.

734. της παρεστώσης νόσου.

'Not' "which is upon thee at this moment" (Jebb). I agree. The disease is imagined as being always at hand and ready to become present at any time.

736. I am now inclined to read with Seyffert, Blaydes, and Wecklein:

ΦΙ. & θεοί.

ΝΕ. τί τοὺς θεοὺς ὧδ' ἀναστένων καλεῖς;

746. ἀπαππαπαί, παπαί, παπαί, παπαππαπαί.

Jebb's mode of writing the interjections is very plausible.

πρόχειρον εἴ τί σοι, τέκνον, πάρα 747. ξίφος χεροίν.

Why should Neoptolemus be imagined as sword in hand? Why not 'ready' $(\pi\rho\delta\chi\epsilon\iota\rho\delta\nu)$ ' to your hands' $(\chi\epsilon\rho\delta\iota\nu)$?

τοσήνδ' ίυγην καὶ στόνον σαυτοῦ ποιείς. 752. ποιεί (mid. v.) or ποεί (Jebb) is certainly more probable.

758. ηκει γὰρ αυτη διὰ χρόνου πλάνοις ισως ώς έξεπλήσθη.

Most editors, including Jebb, have taken these words as an argument by which Philoctetes thinks to reassure Neoptolemus. That occurs later, 807 f., but the effect of the present speech is to intensify the pity of Neoptolemus, and it is so intended by the speaker. I do not think that ηκει here can be a 'gnomic' perfect. In Plat. Symp. 188 A, quoted by Jebb, Eryximachus is graphically describing certain processes of nature. Here ηκει γαρ αυτη δια χρόνου can only mean, 'This plague is come after an interval'. Cp. 788, προσέρχεται τόδ' έγγύς.

The remaining words are more difficult. The Scholiast explains ήκει ή νόσος ίσως ὅτε ἐκορέσθη πλανωμένη. This appears to have satisfied interpreters. But it does not seem to me to harmonise with the intensity of Philoctetes' anguish. 'On ne badine pas' avec telle souffrance. The emphasis should fall, not on the absence, but on the presence, of the malady. I am therefore still inclined to punctuate at πλάνοις, to understand lows in the rare sense of 'equally', and to refer ώs to it. 'The plague returns in its wandering round,

in equal force as when it glutted itself beforetime.'

776, τον φθόνον. Cp. also Eur. Rhes. 456 f. φθόνον ἄμαχον ύπατος | Ζευς έθέλοι τον άμφὶ | σοίσι λόγοισιν εἴργειν.

782. ἀλλὰ δέδοικ', ὧ παῖ, μή μ' ἀτελὴς *εἔχῃ.

It seems unlikely that the line as corrupted should have made a dochmiac dimeter by pure accident. And, although μ' cannot be for $\mu \omega_i$, the limits of the Attic accusative in tragic verse are wide—as is seen in Euripides. By reading $\epsilon \tilde{\psi} \chi \eta$ for $\epsilon \tilde{\psi} \chi \dot{\eta}$ a certain sense is obtainable. On the other hand, Jebb's $\dot{\alpha} \tau \epsilon \lambda \epsilon \sigma \tau'$ for $\dot{\alpha} \tau \epsilon \lambda \dot{\eta} s$ is very plausible.

789. ἔχετε τὸ πρᾶγμα.

For ἔχετε, cp. Eur. *Hippol*. 1436, ἔχεις γὰρ μοῖραν ŷ διεφθάρης, ib. 1021, *Hel*. 794, Lys. xii. c. Eratosth., 100, ἀκηκόατε . . . ἔχετε, δικάζετε.

791. ὅ ξένε Κεφαλλήν, εἴθε σοῦ διαμπερες. Jebb reads σοῦ (not σου), rightly.

800. τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρί.'Yon fire, famed as Lemnian' (Jebb). Rightly.

805. ποῦ ποτ' ὤν, τέκνον, κυρεῖς;

ποῦ ποτ' ὤν: 'mentally', Jebb (with Schneidewin). I do not think so. Philoctetes in his distraction loses sight of Neoptolemus.

814. ΦΙ. ἐκείσε νῦν μ', ἐκείσε ΝΕ, ποῦ λέγεις; ΦΙ. ἄνω,

Jebb, with Hermann and others, interprets ἐκεῶσε... ἄνω of the cave, from which Philoctetes has descended somewhat. But Neoptolemus could hardly have failed to understand him, if that had been his meaning. My view is nearer to that of the Scholiast and Linwood ('Hoc mentis non compos dicit Philoctetes...' Cf. infra, 1092'), and of Matthiae, who connected these words with 799-801.

818. $\star \epsilon i \tau \iota \delta \dot{\eta} \pi \lambda \epsilon o \nu \phi \rho o \nu \epsilon i s$.

I take these words to mean 'Since, as I suppose $(\delta \hat{\eta})$, you know better than I do what is good for you'. The words of Phil. in 817 are not like a return to composure.

828. εὐαὴς ἡμῖν ἔλθοις.

I still prefer $\epsilon \hat{v} \hat{a} \hat{\eta}$ s, with Seyffert, and in 844 would read $\hat{\delta} v$ $\delta' \hat{a} v \kappa \hat{a} \mu \epsilon i \beta_{\eta}$, with Hermann. The spondaic movement appears suitable.

831. Cf. Eur. H. F. 1048 τον εὐδι' ἰαύονθ'.

834. $\pi \circ \hat{\imath} \delta \hat{\epsilon} \beta \acute{a} \sigma \epsilon \imath, \pi \hat{\omega}_{\hat{\imath}} \delta \acute{\epsilon} \mu \circ \imath \tau \dot{a} \nu \tau \epsilon \hat{\imath} \theta \epsilon \nu.$

The correction of this line, and of 850, is very uncertain. Jebb's changes, though affecting both strophe and antistrophe, are probable enough.

836. πρὸς τί *μένομεν πράσσειν.

Whether $\mu \epsilon \nu o \hat{\nu} \mu \epsilon \nu$ or $\mu \epsilon \nu o \mu \epsilon \nu$ is read depends on the treatment of 852. I read $\delta \nu$ $a \vec{v} \delta \hat{\omega} \mu a \iota$ there, consequently $\mu \epsilon \nu o \mu \epsilon \nu$ here.

838. πολὺ παρὰ πόδα κράτος <αἴσιον> ἄρνυται.

Exact correspondence with the antistrophe is obtained by supposing a dactyl lost before ἄρνυται. I proposed αἴσιον, which I still think better than other ways of emending the line. Cp. Eur. fr. 745.

τολμᾶν δὲ χρεών ὁ γὰρ ἐν καιρῷ μόχθος πολλὴν εὐδαιμονίαν τίκτει θνητοῖσι τελευτῶν. **839, 840.** ἐγὼ δ' ὁρῶ οὕνεκα θήραν τήνδ' ἁλίως ἔχομεν τόξων.

 $\theta'\eta\rho\alpha\nu$ here is 'capture', not 'pursuit'. The use of $\xi\chi\epsilon\nu$ therefore is different from that in Aj. 564, etc.

847. f. cp. fr. 600 πόλλ' ἐν κακοῖσι θυμὸς εὐνηθεὶς ὁρậ.

855. Οὖρός τοι, τέκνον, οὖρος.

In taking ovos literally, it is not supposed (as Jebb infers) that the wind has changed. At 640 the wind is adverse for the voyage to *Trachis*. In other words, it is fair for *Troy*.

861. ἀλλά *τις ὡς ᾿Ατδα πάρα κείμενος.

'Ατόρα πάρα κείμενος, Jebb. This is an improvement on παρακείμενος.

862. $\delta \rho \hat{q}$.

Jebb reads ὅρα, with Seyffert. I doubt of this.

864. πόνος δ μὴ φοβῶν κράτιστος.

'The best strategy is that which gives no alarm'.—Jebb (in his translation). I agree in this, but understand it differently from Jebb's note. I take it to mean, 'The best huntsman (or fisherman) is he who does not scare the game'.

874. ἐν εὐχερεῖ | ἔθου. Cp. also Eur. Hec. 981, ἐν ἀσφαλεῖ: Suppl. 164, ἐν μὲν αἰσχύναις ἔχω | πίτνων πρὸς οὖδας γόνυ σὸν ἀμπίσχειν χερί.

883. ἀνώδυνον βλέποντα κάμπνέοντ' ἔτι.

In favour of taking ἀνώδυνον (adverbially) with βλέποντα only, cp. Eur. Αλε. 773, τί σεμνον καὶ πεφροντικὸς βλέπεις; Pind. Pyth. ii. 20, δρακεῖσ' ἀσφαλές.

890. Cp. fr. 635 ($\Phi\iota\lambda$. $\dot{\epsilon}\nu$ Tροία) $\dot{\delta}\sigma\mu\eta$ s $\ddot{\delta}\pi\omega$ s $<\tau o\iota> \mu\eta$ βαρυνθήσεσθέ μου.

895. τί δῆτα δρῷμ' ἐγὼ τοὖνθένδε γε;

The potential use, which Jebb admits to be possible, seems also stronger than $\tau i \delta \rho \hat{\varphi} \mu$ äv in expressing N.s' distraction. Cp. Eur. Hipp. 1181, $\theta \hat{a} \sigma \sigma \sigma v \hat{\eta} \lambda \epsilon \gamma \sigma \iota \tau \iota s$.

899. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

Jebb prefers the meaning to which I gave the second place. Perhaps he is right.

933. τον βίον *με μάφέλης.

The middle voice is certainly more usual in the sense required, and the change is slight from $d\phi \dot{\epsilon} \lambda \eta s$ to $d\phi \dot{\epsilon} \lambda \eta$.

942. ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλέους ἔχει.

It does not seem to me inconsistent with usage to join ἱερὰ . . . 'Ηρακλέους.

953. εἴσειμι πρὸς σὲ ψιλός.

Jebb reads $\pi\rho\delta$ s $\sigma\epsilon$. But in favour of $\pi\rho\delta$ s $\sigma\epsilon$ it may be remarked that Ph. had hoped to be taken home. The emphatic use is supported by $\tau\phi\delta$ $\epsilon\nu$ $\alpha\nu\lambda\iota\omega$ in the following line.

959. For ρύσιον, cp. Eur. fr. 190, λύρα βοῶν . . . ρύσι έξερρύσατο.

961. ὄλοιο μή πω.

Compare the abrupt transition in Oed. Col. 1649, έξαπείδομεν | τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι, and see Trach. 383.

972. νῦν δ' ἄλλοισι δοὺς.

'Sc. τὰ αἰσχρά, having left the base deeds to others whom they befit (οἶs εἰκός, sc. δοῦναι αὐτά)' (Jebb with Schol. and Schneidewin). Hermann justly says of this 'Contorta est haec et quaesita explicatio'. It is more natural to take δούς as = ἐνδούς, the simple for the compound verb. The participle seems to me equivalent to μοῖραν νείμας or the like; and it is not difficult to supply ἃ εἰκός ἐστιν from οἷς εἰκός (sc. ἐμοί τε καὶ 'Ηρακλεῖ).

983. στείχειν ἄμ' αὐτοῖς.

' ἄμ' αὐτοῖς, sc. τοῖς τόξοις' (Jebb). Perhaps rightly.

994. ΦΙ. οὖ $\phi \eta \mu$ ' ἔγωγε. $Ο \Delta$. $\phi \eta \mu$ ί.

'οὐ $\phi \dot{\eta} \mu$ '—ἐγὼ δὲ $\phi \eta \mu \dot{\iota}$. So Gerhard' (Jebb). This is probably right.

1003. ξυλλάβετε γ' αὐτόν.

I still incline to $\xi v \lambda \lambda \alpha \beta \epsilon \tau \epsilon \gamma' \alpha v \tau \delta v$, on the ground that the two attendants, on seeing the intention of Philoctetes, have stepped forward to prevent it.

1020. νέμουσιν. Cp. Eur. fr. 702, τόλμα σὰ κάν τι τραχὰ νείμωσιν θεοί.

1029. τί μ' ἄγετε; cp. Med. 736, ἄγουσιν οὐ μεθεῖ' ἄν.

1031.

πῶς θεοίς εὔξεσθ'.

The objection to $\epsilon \ddot{v} \xi \epsilon \sigma \theta'$ does not seem to me convincing. I still take the meaning to be, 'How will you speak confidently before the Gods of sacrificing to them?' etc.

1045. Cp. Med. 38 : βαρεία γὰρ φρήν οὐδ' ἀνέξεται κακῶς πάσχουσα.

1049. οδ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' έγώ.

'τοιούτων, "such or such" a man,—"any given kind" of person' (Jebb). Yes, but not euphemistic for 'δολίων',—the meaning is general.

1058, 1059. ο ιμαι σοῦ κάκιον οὐδὲν αν τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.

The change from ov to $\mu \dot{\eta}$ is occasioned, as it seems to me, by $\ddot{a}\nu$ in 1058, which gives a hypothetical turn to the expression.

1085. άλλά μοι καὶ θνήσκοντι συνοίσει.

συμφέρεσθαι, in the sense of 'to consort with', occurs in Her. iv. 114, § 7 (quoted by L. and S.) οὖκ ἃν ὧν ὧν δυναίμεθα ἐκείνησι συμφέρεσθαι. Gonsidering the manner in which Philoctetes speaks of, and to, his surroundings (936 f., 952 f., 987 f., 1453 f. ὧ μέλαθρον ξύμφρουρον ἐμοί . . .), it does not involve too strong a personification to suppose a similar use of συνοίσει here.

1089. τί ποτ' αὖ μοι τὸ κατ' ἆμαρ ἔσται;

I prefer to retain τί ποτ' αὖ, and to read κρατέραισιν in 1110.

1092, 1094. εἴθ' αἰθέρος ἄνω
πτωκάδες ὀξυτόνου διὰ πνεύματος
ελωσί μ'. *οὐκέτ' *ἴσχω.

That there is grave corruption here is evident. But emendation is precarious, and the change from $o\vec{v}$ $\gamma \hat{\alpha} \rho$ $\vec{\epsilon} \tau'$ $i\sigma \chi \acute{\nu} \omega$ to $o\vec{v} \kappa \acute{\epsilon} \tau'$ $i\sigma \chi \omega$ ('I no longer withstand them') is the only approach to certainty.

1096-1100. σύ τοι σύ τοι κατηξίωσας, ὧ βαρύποτμ', οὐκ ἄλλοθεν ἔχει *τύχαις ἀπὸ μείζονος, εὖτέ γε παρὸν φρονῆσαι τοῦ λφονος δαίμονος εἵλου τὸ κάκιον *αἰνεῖν.

The general meaning of these lines is clear: but that there is some corruption is manifest. I can only say that Professor Jebb's constitution of the text is as probable as any other, though I must own to an inclination to cancel $\tau \hat{q} \delta \epsilon$.

IIIO. For the sake of metre, perhaps κραταιαίσιν should be changed to κρατεραίσιν.

1125. γελά μου, *χερὶ πάλλων.

Considering the free handling of the glyconics throughout this passage, and also the free use of cases in Sophocles, I am not convinced that $\gamma \epsilon \lambda \hat{\mu} \mu o v$ is impossible.

II3I, II32. τὸν Ἡράκλειον ἄθλον *ἔμ' ῶδέ σοι οὖκέτι χρησόμενον τὸ μεθύστερον.

1134. *ἄλλου δ' ἐν μεταλλαγậ.

I should now write thus, with Jebb and Hermann.

1139. μυρί' ἀπ' αἰσχρῶν ἀνατέλλονθ', ὅσ' ἐφ' ἡμῶν κάκ' ἐμήσατ' †'Οδυσσεύς.

Between $\delta Z \epsilon \hat{v}$ and $\delta \delta \tau \sigma s$ there is not much to choose. If $\delta \delta \tau \sigma s$ were the original reading, it would be natural for a glossator to write ' $O\delta v\sigma \sigma \epsilon \dot{v} s$ in margin. In either case, the change from $\delta \sigma$ ' to δs is hardly required.

1140. ἀνδρός τοι *τὰ μὲν *ἔνδικ' αἰὲν ἐιπεῖν.

This, Jebb's correction, is extremely probable.

1144. τοῦδ' ὑφημοσύνα.

I still think that $\tau \circ \tilde{v} \delta'$ ὑφημοσύνη, 'by the substitution of this man' (Neoptolemus) is quite defensible. The Epic word ὑποθημοσύνη is used by Xenophon, *Mem.* i. 3, 7, Έρμοῦ ὑποθημοσύνη. The reading $\tau \tilde{\omega} v \delta'$ ἐφημοσύνη 'by their command', is tautological after $\tau \alpha \chi \theta \epsilon i s$. Cp. ὑφείs in *O. T.* 387.

1149. φυγά *μηκέτ' ἀπ' αὐλίων †πελᾶτ'.

I gladly accept Wecklein's $\mu\eta\kappa\acute{\epsilon}\tau'$, with Jebb. As to Jebb's own brilliant conjecture $\pi\eta\delta\hat{a}\tau'$, I am more doubtful. I grant the obscurity; but still think that the words as above written may signify 'No longer with flight from my cavern—approach!' $(\pi\epsilon\lambda\hat{a}\tau'$ imperative) the sentence being continued (no doubt with anacoluthon) as if the modal dative had been a participle. This seems to me more vivid, and therefore preferable.

1153, 1154. ἀλλ' ἀνέδην ὅδε χῶρος ἐρύκεται, οὐκέτι φοβητὸς ὑμῖν.

I still think that the oxymoron is not beyond the Sophoclean limit. 'This place is slackly guarded, no longer to be fled from by you.' In Jebb's text, the long parenthesis between the adverb and the verb seems improbable, though it has Porson's authority. The resolution of the long syllable in the lyric iambic $(- \circlearrowleft = \smile -')$ is not very difficult here.

For the meaning assigned to ἀνέδην = ἀνειμένως, cp. Eur. Suppl. 1042, φυλακὰς ἀνῆκα; Thuc. iv. 27, § 1, σφῶν ἀνέντων τὴν φυλακὴν περιγενήσεσθαι τοὺς ἄνδρας. The use of the passive in ἐρύκεται presents some difficulty; but if Sophocles can say (Trach. 120) Τλιδα σφε δόμων ἐρύκει, might he not without straining language too far have said ὁ τοξότης ἐρύκει τὸν χῶρον τῶν πολεμίων? Words admitting of reciprocal signification are often thus inverted. Hesiod's τῶν μὲν . . . ἔεργε θυμοῦ. 'Το keep the town from danger,' is the same thing with 'to keep danger from the town.' The meaning in Hom. II. vii. 342 comes very near to this (τάφρον) η χ' ἔππους καὶ λαὸν ἐρυκάκοι ἀμφὶς ἐοῦσα.

1162, 1163. εἴ τι σέβει ξένον, πέλασσον, εὐνοία πάσα πελάταν.

Jebb takes ξένον as masculine.—Rightly.

The acc. $\pi\epsilon\lambda\acute{a}\tau\alpha\nu$ seems to be drawn into agreement with $\xi\acute{\epsilon}\nu o\nu$, instead of the usual dative after $\pi\acute{\epsilon}\lambda\alpha\sigma\sigma o\nu$, which would be awkward in combination with $\epsilon\dot{\nu}\nu\acute{\nu}\acute{\mu}$.

1165. εὖ γνῶθ΄ ὅτι σοὶ κῆρα τάνδ΄ ἀποφεύγειν.

Although Jebb thinks this impossible, I still take $\sigma o i$ here, and in Oed. Col. 721 (sc. $\pi \acute{a} \rho \epsilon \sigma \tau \iota \nu$) as $= \sigma \eth \nu \ \check{\epsilon} \rho \gamma o \nu \ \check{\epsilon} \sigma \tau \acute{\iota} \nu$. Cp. also the ellipse in 753, $\tau \acute{\iota} \sigma o \acute{\iota}$;

1169.

ή ξυνοικεί.

δ ξυνοικε \hat{i} (Jebb). I prefer \hat{q} .

1206. ὡς τίνα* δὴ ῥέξης παλάμαν ποτέ;

Is it necessary to render $\pi \alpha \lambda \acute{a} \mu a \nu$ here, 'rash' or 'violent deed'? May it not be taken in a more general sense, 'to execute what plan' or 'device'?

1207. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τέμω χερί.

Jebb ridicules my view as impossible. With regard to the prothysteron, I would ask in turn, 'is it supposed that Ajax (Aj. 238) first cuts off the head and then the tongue?' Again, is $\chi\rho\hat{\omega}\tau\alpha$ πάντα really equivalent to τὰs σάρκαs, and is such a phrase as ἀποτεμεῖν $\chi\rho\hat{\omega}\tau\alpha$ possible except in the sense of removing a portion of the skin? And may not πάντα καὶ ἄρθρα be inserted διὰ μέσου='—all my limbs too—'? Cp. Eur. Hel. 1579:

 $\tilde{\epsilon}\tau$ ' & $\xi\epsilon\nu$ ', ϵ s το πρόσθεν— $\mathring{\eta}$ καλώς $\check{\epsilon}\chi\epsilon\iota$;— πλεύσωμεν.

1212. οὐ γὰρ ἐν φάει γ' ἔτι . . .

1214. $\pi \hat{\omega}_{S} \hat{a} \nu \epsilon i \sigma i \delta o \iota \mu i \sigma', \hat{a} \theta \lambda \iota i \delta_{S} \gamma' \hat{a} \nu \dot{\eta} \rho.$

Here I accept Jebb's reading and notes, rejecting Dindorf's alteration of 1214.

1243. ξύμπας 'Αχαιῶν λαός, ἐν δὲ τοῖσδ' ἐγώ.

I hesitate to reject $\tau \circ i \circ \delta$ for $\tau \circ i \circ$. If less idiomatic, it is the more emphatic.

1252. f. *ΝΕ, ἀλλ' οὐδέ τοι σῆ χειρὶ πείθομαι τὸ δρᾶν.

Jebb's account of these lines agrees substantially with mine in 1881. There remains, however, one more alternative, viz. to accept the distribution of the persons in L. and to continue 1257 f. as spoken by Odysseus, who suddenly withdraws his threat of immediate aggression. In any case it is observable that N., having the bow in his hand, does not offer to use it. That he knows to be beyond his strength.

Wecklein's ἔτω for ἔστω though vivid is unnecessary.

1260. Cp. Eur. Heracl. 109:

καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα.

1265, 1266. μῶν τί μοι μέγα πάρεστε πρὸς κακοῖσι πέμποντες κακόν :

μέγα . . . κακόν seems to me more expressive than νέα . . . κακά. It assumes that some evil is intended.

1277. καὶ πέρα γ' ἴσ θ' $\mathring{\eta}$ λέ γ ω.

Jebb treats $i\sigma\theta\iota$ as parenthetical. I doubt.

1284. ἀρίστου πατρὸς ἔχθιστος γεγώς.

Against αἴσχιστος it should be noted that αἰσχρός is seldom used, in a moral sense, of persons. See note on Ant. 747.

1290. So in Eur. Ion, 1488, & φίλτατ' εἰποῦσ', εἰ λέγεις ἐτήτυμα.

1308. κοὐκ ἔσθ' ὅπου ὀργὴν ἔχοις ἄν,

The change from ὅπου to ὅτου is certainly slight, but I prefer to retain the MS. reading, which Jebb admits to be 'defensible.'

1314. ἥσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τέ μ².

τε in the Aldine edition doubtless came—with many other readings—from Ven. 467 (V³) which has τὲ (sic) in the text. Tribrachs are more than usually frequent in the senarii of this play. The emphasis in αὐτόν τέ μ ' is more natural, if $\pi \alpha \tau \epsilon \rho \alpha \tau \epsilon \tau \delta \nu \epsilon \mu \delta \nu$ precedes. Electra and Orestes in II. c. by Jebb are speaking of the father of both.

1329. $\mu \dot{\eta} \pi o \tau' * \mathring{a} \nu \tau v \chi \epsilon \hat{\iota} \nu.$

The change proposed by Porson, following Auratus, though not quite necessary, is simple and probable. So *CA*.

1330. *ξως αν *αντὸς ηλιος ταύτη μὲν αἴρη.

Scaliger's $\tilde{\epsilon}\omega s$ for $\tilde{\omega}s$ is also probably to be received.

1337. ἀνὴρ γὰρ ἡμῖν ἐστιν ἐκ Τροίας άλούς.

Jebb accents ἔστιν. Perhaps rightly.

1348. δ στυγνὸς αἰών.

alών here seems to mean simply = 'life,' as in Aesch. Prom. 862, Eur. Bacch. 95, Eur. fr. 801.

1354. ὧ τὰ πάντ' ἰδόντες ἀμφ' ἐμοῦ κύκλοι.

I seem not to have observed that L. has $d\mu\phi' \epsilon\mu ol$, which Jebb reads. No doubt rightly.

1361. τάλλα παιδεύει κακά.

*κακούς (Jebb) may be right, but in defence of κακά, cp. also Eur. fr. 939 ἀεί τι καινὸν ἡμέρα παιδεύεται.

1379. παύσοντας ἄλγους κάποσώζοντας νόσον. κάποσώσοντας, Jebb (Heath) is probably right.

1383. πως γάρ τις αἰσχύνοιτ' ἃν ώφελούμενος;

ώφελῶν φίλους (Jebb), from Buttmann, is certainly a good emendation.

1384. λέγεις δ' 'Ατρείδαις ὄφελος, η 'π' έμοὶ τόδε ;

τάδε, the reading of L. (omitted in my collation), is perhaps the true reading.

1385. σοί που φίλος γ' ων.

 $\phi i \lambda_0 s \gamma' \omega_v$ is in any case nom. pendens, and the comma after $\pi_0 v$ is needless. 'Methinks that, being thy friend, my meaning is friendly.'

1386. πως, ος γε τοις έχθροισιν έκδουναι θέλεις;

The slight change from $\dot{\epsilon}\chi\theta\rho\rho\hat{\iota}\sigma\iota\nu$ to $\dot{\epsilon}\chi\theta\rho\rho\hat{\iota}\sigma\iota$ μ' , Jebb (Brunck) should, perhaps, be accepted.

1387. ὧ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοίς.

κακοῖς modal dative (Jebb). Perhaps. In & τᾶν there seems to be an affectionate assumption of intimacy—'dear friend': Eur. Heracl. 688, Bacch. 802.

1401. άλις γάρ μοι τεθρήνηται γόοις.

' $\tau \epsilon \theta \rho \dot{\eta} \nu \eta \tau \alpha \iota$, impersonal '(Jebb). But is not the transition rather too abrupt?

1403. ἀντέρειδε νῦν βάσιν σήν.

Jebb here prefers the meaning to which I gave the second place (2) 'press thy foot against the ground.' He is probably right.

1431. ἃ δ' ἄν λάβης σὸ σκῦλα τοῦδε τοῦ στρατοῦ.

Jebb takes τοῦδε τοῦ στρατοῦ of the Achaean host (στρατεύματος, supra 1429). But does not the phrase here refer, not to the ἀριστεῖα, but to the spolia opima which he takes from those Trojans, Paris included, whom he slays with his bow? This avoids the supposed ellipse of τούτων, which, though of course possible, is rather awkward. This is Hermann's view.

1433. καὶ σοὶ ταῦτ'.

L. has καὶ σὰ ταῦτ', an impossible reading. See Facsimile.

1437. In Soph. fr. of *Philoctetes at Troy*, the wound was healed by Machaon; *Procl. Crestom.* p. 481, quoted by Nauck, p. 283.

1440. $\tau \circ \hat{v} \tau \circ \delta' \stackrel{?}{\epsilon} \nu \nu \circ \epsilon \hat{\iota} \sigma \theta'$.

Jebb admits that 'the middle was not less Attic than the active.' And the *Philoctetes*, a late drama, sometimes approximates to the language of prose.

1443. † ή γὰρ εὐσέβεια συνθνήσκει βροτοίς.

It seems hopeless to defend $\mathring{\eta}$ γὰρ εὐσέβεια. One is almost driven to read οὐ γὰρ ηὑσέβεια with editors from Brunck downwards, although Tyrwhitt, a sound scholar, interpreted the traditional text, 'simul ad Orcum descendit, morientes comitatur.' See Eur. fr. 734, ἀρετὴ δὲ κὰν θαν $\mathring{\eta}$ τις οὐκ ἀπόλλυται, ζ $\mathring{\eta}$ δ' οὐκέτ' ὄντος σώματος· κακοίσι δὲ ἄπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

1448. κάγὼ γνώμη ταύτη τίθεμαι.

It seems almost necessary to read γνώμην.

1460. For a metaphorical use of χειμάζεσθαι, see Eur. *Hipp.* 315, ἄλλη δ' ἐν τύχη χειμάζομαι.

1467. χώ πανδαμάτωρ δαίμων.

'The πανδαμάτωρ δαίμων is clearly Zeus' (Jebb). This was Buttmann's view. Hermann objects, 'πανδαμάτωρ ineptum foret Jovis epitheton; inepte etiam ille δαίμων appellaretur.' The Scholiast hesitates between Heracles and Fortuna. I still prefer the former.

OEDIPUS COLONEUS

THE Oedibus Coloneus is said to have been produced for the first time by the poet's grandson in 402 B.C., some years after the author's death. The drama recalls a legendary time before the union of the townships, when Theseus was king of Athens and lord of the neighbouring communes. This description may be contrasted with the statement of Euripides in the Hercules Furens, that under Theseus the Athenians were a commonwealth of freemen. There are other indications of Oligarchic sympathies in the course of the play. It is also a remarkable feature of the drama that in celebrating the glories of Athens, the sanctities of the Colonus Hippius are made more prominent than the corresponding holy places on the Acropolis. The Athena worshipped is the Athena of the Knights, the Poseidon is he whose altar crowns the knoll, the olives are the olives of the Academy. Now it was within the precinct of Colonus, sacred to Poseidon, that the people were enclosed in order to vote for the constitution of the four hundred; and the name of Sophocles (of course uncertain whether the poet or not) occurs as that of one of the Probuli.

On these facts I base the following conjecture: (1) That the Colonus Hippius and the neighbouring region (like St. Germains) formed the aristocratic quarter, much as the Piraeus (a sort of Faubourg St. Antoine) was the resort of extreme democracy. (2) That the Oedipus Coloneus was composed under the influence of the aristocratic reaction. And (3) that for some reason connected with the political distractions of the time the drama was withheld from pro-

duction until after the poet's death, when the amnesty had calmed political excitement, and a work of art which had the sanction of his name could be represented without danger to the state. (See Classical Review for February 1906.) The above is of course a mere conjecture, and another which I put forth is even more shadowy. It is in connection with the 'brazen threshold.' It seems to me possible that Oedipus, led by an inward intimation, finds his way at first to the place from which he ultimately disappears:—that when Antigone perceives the approach of the Chorus, and retires with Oedipus into the grove, the scene changes to another side of the precinct, where the Chorus enter, after having, as they themselves say, made the whole circuit of the sacred ground.

In a paper communicated to the Journal of Hellenic Studies for 1901, Sir George Young has discussed the question of the alternative routes indicated in the text as possible for the captors of the maidens, whom Theseus overtakes. He differs from Jebb, and agrees in so far with my note on l. 1060 (in the edition of 1879) in holding that the region to the westward of the snowy rock is the approach to Phyle through the ground to westward of the precipitous south-west end of Parnes. I agree with him also in thinking that the roads are imagined as converging towards Athens, or rather towards Colonus, for it is natural to suppose that travellers, or 'packmen,' would visit a richly inhabited quarter before making their way to the city. Also the phrase δίστομοι . . . δδοί (900) surely implied two roads and not more, debouching at a spot not far from Colonus. The traces of such convergence must long since have disappeared, when Colonus was no longer frequented, as in former years.

Sir George has also communicated to me his views as to ll. 57 and 1590, where the Scholiast, supposing the $\chi \alpha \lambda \kappa o \hat{v} s$ does to be meant in both places, seems to have noted a discrepancy: $-\delta v + \hat{v} + \hat{$

of scene after l. 116, where Antigone, having observed the approach of the Chorus, still invisible to the spectators, disappears with her father into the grove. The Coloniate elders, having made the circuit of the sacred precinct (135), then take their stand at a different point from that represented in the prologos; Oedipus being imagined as having been divinely led to the spot, where he was destined to part from all he loved on earth.

Professor Jebb adopted Hermann's solution:—Sic potius existimandum videtur, latius patuisse illam loci liminis appellationem, ut partem comprehenderet loci, qui in scena conspicibatur, pars autem extra scenam esset, et quidem ea, in qua hiatus esset ille qui designatur verius ὁ καταρράκτης δδός . . . ubi descensus patere ad inferos credebatur.

It is commonly assumed (*L. and S.* s. v. βάθρον 4) that βάθρον ι in this passage is to be understood of a stairway, and Jebb suggests that 'the myth was visibly symbolized by some artificial steps made at the top of the steep rift.' But does not the phrase rather signify the deep *foundations* of the brazen threshold, βίξησι διηνεκέεσσιν ἀρηρώς, as in the description of Hesiod (*Theog.*812).

Sir George Young would read $\delta\delta\delta\delta$ s with the MSS. in l. 57, and understands the Brass-paved Way to be 'the proper name given to some old foundations of a defensive work.' He adds 'That the Brass-paved Causeway is also an $\tilde{\epsilon}\rho\epsilon\iota\sigma\mu$ ' 'A $\theta\eta\nu\hat{\omega}\nu$ may remind us of the Boulevards at Paris, of the Forburg at Reading, and similar names, given to sites of disused fortifications before a town.'

In the list of persons in L. the $\xi \acute{\epsilon} \nu os$ is given thus $\xi \acute{\epsilon} \nu os$ $a \lambda \eta$ (i.e. $a \lambda \eta \tau \eta s$).

6. For φέροντα, cp. Eur. Bacch. 399, βραχὺς αἰών ἐπὶ τούτφ δέ τις ἂν μεγάλα διώκων τὰ παρόντ' οὐχὶ φέροι.

στῆσόν με κάξίδρυσον, ώς πυθοίμεθα.

I am not convinced that the opt. $\pi \nu \theta o i \mu \epsilon \theta a$, after the imperatives, which are conditioned by $\epsilon \tilde{\iota} \tau \iota \nu a \beta \lambda \epsilon \pi \epsilon \iota s$, is 'impossible.'

14. πύργοι μὲν οἷ πόλιν στέγουσιν.

The question may be raised whether the walls of Themistocles are meant, or whether the $\pi \delta \lambda \iota s$ is conceived as coextensive with the acropolis (Thuc. ii. 15).

χῶρος δ' ὅδ' ἱρός, ὡς ἀπεικάσαι.

The balance of evidence is rather in favour of ωs [σάφ] εἰκάσαι.

27. For ἐξοικήσιμος, cp. also Ar. Ath. Pol. 391, ἐξοικεῖν . . . 'Ελευσῖνα.

35. σκοπὸς προσήκεις †τῶν ἀδηλοῦμεν φράσαι.

' τούτων (the antecedent) is objective genitive after σκοπός' (Jebb). I agree. But, if so, must not σκοπός be taken in the more general sense of 'an informant'?

47. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως δίχ' ἐστὶ θάρσος.

'οὐδὲ μέντοι would be weak' (Jebb). I think that it points the implied antithesis: '(I am afraid to let you stay where you are): yet I have not courage on the other hand to raise you up without authority.'

56, 57. δν δ' ἐπιστείβεις τόπον χθονδς καλείται τῆσδε χαλκόπους δδός.

In my Introduction, I suggested that Oedipus had been brought by Divine guidance to the immediate neighbourhood of the spot from which he was to take his final departure (1590 f.); that after the $\pi\rho\delta\lambda\sigma\gamma\sigma$ s (at 116) there was a change of scene; and that the Chorus, whom Antigone had seen approaching, make their entrance on another side of the sacred grove. If this hypothesis, which I must own to be slenderly supported, is rejected, either $\tau\delta\pi\sigma\nu$ —the place, distinguished from the whole region—includes both sides of the grove; or as Sir G. Young suggests, it may indicate some remains of an ancient structure, which could be traced from one side to the other. But neither suggestion is entirely satisfactory.

67. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

The words of Theseus himself in Eur. Suppl. 403-408, may be contrasted with this, especially 404, 405:

οὐ γὰρ ἄρχεται ένὸς πρὸς ἀνδρός, ἀλλ' ἐλευθέρα πόλις.

71. ὧς πρὸς τί λέξων ἢ καταρτύσων μολεῖν ;

So, Jebb. Rightly. $\mu \delta \lambda \omega$ has crept in from the preceding line. It is observable that L has no punctuation at the end of this line.

79. οίδε γὰρ κρινοῦσί σοι.

So Jebb. Rightly.

80. $\mathring{\eta} \chi \rho \mathring{\eta} \sigma \epsilon \mu \acute{\iota} \mu \nu \epsilon \iota \nu$.

 $\epsilon i \chi \rho \eta$ Jebb, with Brunck, etc. Perhaps rightly. But the imitation of Epic idioms is not infrequent.

92. κέρδη μεν οἰκήσαντα τοῖς δεδεγμένοις.

For the construction, cp. Eur. *Phoen.* 1043 f. έβα . . . | Οἰδίπους ὁ τλάμων | Θηβαίαν τάνδε γᾶν | τοτ' ἀσμένοις, πάλιν δ' ἄχη.

94. σημεία δ' ήξειν τωνδέ μοι παρηγγύα.

παρηγγύα: Jebb decides in favour of the interpretation to which I gave the second place (2), 'like παρεγγυᾶν σύνθημα . . . Cp. supra 46.' I agree.

104. εἰ μὴ δοκῶ τι μειόνως ἔχειν.

I still prefer the explanation of the Scholiast to that of Hermann; and I do not see why μειόνως ἔχειν may not mean 'to be deficient,' nor why the participle may not be added in explanation, to show the respect in which one falls short. Might not ἀρκούντως ἔχω ταλαιπωρῶν mean 'the misery which I suffer is enough,' as in Ant. 547, ἀρκέσω θνήσκουσ' έγώ, 'my death will be enough.' It would be a personal constr. = ἀρκούντως ἔχει μοι ἡ ταλαιπωρία.

107. Cp. Eur. Ion, 30, οἶσθα γὰρ θεᾶς πόλιν.

ΙΙ2. χρόνω παλαιοί.

I still think that the periphrasis expresses the feeling of awe with which the young girl regards the appearance of old age.

113. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα κρύψον.

I believe that π όδα is right and expresses the dependence of Oedipus on his guide. The substitution of $\kappa \rho \dot{\psi} \psi \nu$ for

έξάγαγε or the like is due to condensation. 'Assist my going and hide me.'

115, 116. ἐν γὰρ τῷ μαθεῖν ἔνεστιν ηὑλάβεια τῶν ποιουμένων.

I take this to be a general reflection. Cp. e.g. El. 990, 991.

121, 122. *προσπεύθου, λεῦσσε νιν, προσδέρκου πανταχ $\hat{\eta}$.*

I follow Hermann. Jebb objects that λεύσσειν cannot mean 'to look for.' But is that certain? If it can, the same construction occurs in 135.

131, 132. ἀλόγως τὸ τῶς εὐφήμου στόμα φροντίδος ἱέντες.

'Uttering without sound of words the voice of reverent thought.' I do not think that 'moving our lips' is implied.

133. τὰ δὲ νῦν τιν' ἥκειν λόγος οὐδὲν ἄζονθ'.

I take $\ddot{a}\langle o\nu\theta'$ absolutely—though of course with implied reference to the circumstances.

148. κάπὶ σμικρᾶς μέγας ὥρμουν.

I retract the explanation given in my note, and would now prefer to read $\sigma\mu\kappa\rho\hat{a}s$, with Blaydes,—understanding $\dot{a}\gamma\kappa\dot{\nu}\rho as$. Cp. Demosthenes de Corona, p. 319, οὖκ ἐπὶ τῆs aὐτηs ὁρμεῖ τοῖs πολλοῖs. This parallel shows that the ellipse is idiomatic; and the figurative expression is more poetic. Cp. fr. 623, ἀλλὶ εἰσὶ μητρὶ παιδες ἄγκυραι βίου.

149, 150.

άλαῶν ὀμμάτων.

άρα καὶ ἢσθα φυτάλμιος;

150. μακραίων *τις, ἐπεικάσαι.

The text here is uncertain. But my reading does not prevent the linking in thought of δυσαίων and μακραίων. Of the other emendations, I agree in preferring μακραίων θ' ὄσ' ἐπεικάσαι.

154. προσθήσεις τάσδ' ἀράς.

Jebb reads $\pi\rho\sigma\sigma\theta\acute{\eta}\sigma\epsilon\iota$ with Postgate and Blaydes. The question turns on our conception of the temper of the Coloniates. They are not devoid of pity, but their main anxiety is for the welfare of Colonus. 'Thou shalt not bring down $(\pi\rho\sigma\sigma\theta\acute{\eta}\sigma\epsilon\iota s)$ these curses,' viz. the wrath of the Eumenides, which would fall on Colonus if their sanctuary were violated. See below, note on 203, $\ddot{\sigma}\tau\epsilon$ $v\hat{v}v$ $\chi\alpha\lambda\hat{q}s$.

158-161.

κάθυδρος οδ κρατήρ μειλιχίων ποτών ρεύματι συντρέχει, τῶν, ξένε πάμμορ', εδ φύλαξαι.

Jebb decides in favour of the view to which I gave the second place (2), 'The bowl of pure water mingles with the flowing hydromel.' I accept his decision.

If $\tau \hat{\omega} \nu$ is impossible, $\tau \hat{o}$ may be right. But the genitive, referring to the sanctities described in 157-159, may have

been used, $\pi\rho$ is τ d $\sigma\eta\mu$ alvé μ evov, as if ϕ if ϕ if ψ were ϕ or the like. This reading agrees better with ψ in ψ

172. εἴκοντας ἃ δεῖ κοὖκ ἄκοντας.

'κοὖκ ἄκοντας would mean "and that, too, not unwillingly"—surely a weak sense' (Jebb). But I understand it to mean and not under compulsion' (as we shall have to do if we do not yield with a good grace). Cp. infr. 934, 935. Plato, Legg. 832 C, ἀκόντων ἐκοῦσα ἄρχει σὺν ἀεί τινι βία.

178. ἐπίβαινε *πόρσω.

The change to ἔτι βαῖνε seems harmless, but unnecessary.

180. προβίβαζε, κούρα, πρόσω^{*} σὰ γὰρ ἀΐεις. . .

The question whether some lines here are lost or not, may be left open, I think.

189. Cp. ἐπιβατεύειν in Herodotus. Also [Lys.] 6, § 15.

192. τοῦδ' ἀντιπέτρου βήματος.

αὐτοπέτρου, though conjectural (Musgrave), certainly yields a clearer sense than ἀντιπέτρου, which, however, as Jebb admits, may mean 'a ledge-like rock,' i.e. 'a stone seat having the appearance of native rock.'

I am not confident as to the meaning I attribute to $\lambda \epsilon \chi \rho \iota o s$, but it seems to accord better with the context here and in Ant. 1345. Cp. also Eur. Hec. 1026, $\lambda \epsilon \chi \rho \iota o s \epsilon \kappa \pi \epsilon \sigma \epsilon i$: Med. 1168, $\lambda \epsilon \chi \rho \iota a \pi a \lambda \iota \nu \mid \chi \omega \rho \epsilon i$, where the notion of 'sideways' does not seem to be in point. If I am right, $\lambda \epsilon \chi \rho \iota o s =$ leaning backwards, as $\pi \rho o \pi \epsilon \tau \eta s =$ falling forwards.

199. βάσει βάσιν ἄρμοσαι.

My view of βάσει, that it is a resting-place for the foot, attached to the seat, is supported by the Scholiast's words, $\epsilon \mu \delta \nu$ $\epsilon \sigma \tau \iota$ $\tau \delta \iota$ (ℓ . $\tau \delta \iota$) $\delta \rho \mu \delta \sigma \sigma \iota$ $\sigma \iota$ $\delta \iota$

202. ὤμοι δύσφρονος ἄτας.

'The doom of a dark soul' (Jebb). Rather, more simply, 'cruel misfortune'.

203. ὅτε νῦν χαλας.

'Since now thou hast ease' (Jebb). I still prefer the interpretation of the Scholiast, ὅτε νῦν εἴκεις καὶ οὐκ ἀντιτείνεις . . . Cp. Eur. fr. 340.

Κύπρις γάρ οὐδὲν νουθετουμένη χαλά

Ib. 362, l. 18.

φίλους δε τούς μεν μη χαλώντας εν λόγοις κεκτησο.

The Chorus are strongly bent on enforcing obedience.

210. μη μη μή μ' ἀνέρη τίς είμι.

'A threefold iteration would rather weaken than strengthen' (Jebb). I doubt this.

212. ΧΟ, † τί τόδε; ΟΙ. δεινα φύσις.

τί τόδε;—αἰνὰ φύσις (Jebb, with Hermann). I make no objection, though τί δέ;—δεινὰ (Elmsley) seems not less good.

220. ΟΙ. Λαΐου ἴστε τιν'; ΧΟ. 1.* ἄ. 2.* ἰοὺ ἰού.

I prefer (with Hermann in 1839) to give the interjections and ioù ioù to different choreutae. The few words given to Oedipus are then more solemn.

229. οὐδενὶ μοιριδία τίσις ἔρχεται ὧν προπάθη τὸ τίνειν

Jebb's explanation of this line agrees with Hermann's: 'ob injuriam prius acceptam, si eam rependit.' But the construction of τ iveiv and the meaning given to it with τ iois preceding 'punishment for retaliation' are both rather harsh, especially as τ iveiv in regard to injuries generally means to suffer for them rather than to repay. The citation of 1203, and Eur. Or. 109, is therefore not in point. I still incline to take τ 0 τ iveiv as epexegetic: 'No man is punished by the Fates in a case where he has been first injured that he should suffer on account of that.'

234. ἄφορμος έμας χθονός ἔκθορε.

' ἄφορμοs belongs to ἀφορμῶν (there is no ἀφορμεῖν) ' (Jebb). But in any case, the adj. is not derived from a verb : ἀπότιμοs is not from an ἀποτιμάω, but from ἀπὸ and τιμή. And may not ἀφορμήσειν in [Eur.] Rhes. 98 be from ἀφορμεῖν?

243. πατρός ὑπὲρ τούμοῦ μόνου ἄντομαι.

μόνος in some connexions had little force beyond singling the noun to which it is attached for special emphasis, 'for my father and none else, I pray you', i.e. It is for my father I entreat. See El. 531, μοῦνος Ἑλλήνων, 'Of all these Greeks 'twas he'; Trach. 261, μόνον βροτῶν, 'He of all men'. Infr. 321, μόνης . . . 'Ισμήνης κάρα, 'Ismene and no other',—'It is Ismene'.

247. $\dot{\epsilon} v \dot{v} \mu \hat{v} \dot{\omega} s \theta \epsilon \hat{\omega}$.

The MS. reading $\dot{\epsilon}\nu$ $\dot{\nu}\mu\hat{\nu}\nu$ $\gamma\dot{\alpha}\rho$ $\dot{\omega}s$ $\theta\epsilon\hat{\omega}$ breaks the dactylic run, and gives a doubtful rhythm $-\dot{\omega}$ $\dot{\omega}$ $\dot{$

252-4. I am now inclined to prefer the dactylo-iambic close—

οὐ γὰρ ἴδοις ἄν ἀθρῶν βρότον ὅστις ἄν, εἰ θεὸς ἄγοι, 'κφυγείν δύναιτο.

Cp. Eur. Hec. 167-8-

πήματ', ἀπώλεσατ', ὼλέσατ'· οὐκέτι μοι βίος ἀγαστὸς ἐν φάει.

258, 259. κληδόνος καλῆς μάτην ῥεούσης.

A flowing stream is the familiar symbol of that which has no fixity or permanence, but 'passes away'. That is the chief significance of $\dot{\rho}\epsilon\omega\dot{\omega}\eta$ s here, which, however, in the present context also suggests the image of a full, proud river.

261. Cp. Eur. Suppl. 188, πόλις δὲ σὴ | μόνη δύναιτ' ἄν τόνδ' ὑποστῆναι πόνον.

263. For ποῦ cp. Bacchyl. iii. 38, ποῦ θ εῶν ἐστὶν χάρις; and, for οἵτινες, Her. vii. 8 β , τὰς ᾿Αθήνας, οἵ γε . . .

264. Cp. Her. v. 71, τούτους ἀνιστᾶσι . . . ὑπεγγύους πλην θανάτου.

277, 278. καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς μοίραις ποιεῖσθε μηδαμῶς.

It is admitted that the second negative here has an independent force. For this cp. also Plato, Legg. iii. 687 E, οὐ τοῦτο εὐκτέον . . . ἔπεσθαι πάντα τῆ ἑαυτοῦ βουλήσει, τὴν δὲ βούλησιν μηδὲν μᾶλλον τῆ ἑαυτοῦ φρονήσει, Lys. 24 § 26, μὴ τοίνυν . . . μηδὲν ἡμαρτηκὼς ὁμοίως ὑμῶν τύχοιμι τοῖς πολλᾶ ἡδικηκόσιν: Andoc. i. 22, καὶ μὴ τοὺς μὲν παραδιδόντας μὴ ἐθέλειν ἐλέγχειν, τοὺς δὲ μὴ θέλοντας ἀναγκάζειν.

But the difficulty of μ oίραιs remains. It may be partly obviated, as Jebb remarks, by reading μ oίραs with F, R². It has often occurred to me—considering the admissibility of Ionic forms in Tragedy,—that μ oίραις ποιείσθ' ἐν μ ηδα μ αι̂s is not impossible, notwithstanding the ρ uasi-caesura.

291. For μεταξύ, cp. Eur. Hec. 476.

303. πολλά δ' έμπόρων ἕπη.

'And many rumours from wayfarers' (Jebb). I take $\delta \hat{\epsilon}$ adversatively. Although the distance is considerable, the rumour will soon reach his ears. The 'wayfarer' is probably Oedipus himself. Cp. Bacchyl. xvii. 36, $\sigma \tau \epsilon i \chi \epsilon \iota \nu$, $\epsilon \mu \pi \sigma \rho \sigma \nu$ $\sigma \hat{\ell}$ $\delta \lambda \delta \tau \sigma \nu$.

308. For εὐτυχὴς . . . έμοί τε, cp. Pind. Pyth. v. 62, ὄφρα μὴ ταμία Κυράνας ἀτελὴς γένοιτο μαντεύμασιν.

313. κρατὶ δ' ἡλιοστερὴς

Against ἡλιοσκεπήs it may be urged that σκεπή is only shelter from wind and rain. See Plato, Tim. 76 D, where σκιὰ and σκεπή are distinguished.

321. μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

 $\delta \hat{\eta} \lambda o \nu$, 'unmistakable', in contradistinction to the previous doubt, does not seem to me open to objection.

331. †ΟΙ. ή τησδε κάμοῦ; ΙΣ. δυσμόρου δ' έμοῦ τρίτης †.

My reasons for leaving this line where it stands in the MSS., though marking it as doubtful, are given in my commentary (1879) and in CA.

333. καὶ λόγοις γ' αὐτάγγελος.

The authority for $\lambda \delta \gamma \omega \nu$ is nearly equal to that for $\lambda \delta \gamma \omega \iota$ s, which however has the advantage of the 'harder reading'.

335. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν ;

 $\pi \circ \hat{i} =$ 'what has become of them', though harder, seems more expressive than $\pi \circ \hat{v}$.

336. δεινά δ' έν κείνοις τὰ νῦν.

Once more, I prefer the harder reading.

367, 368. πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε θρόνους ἐᾶσθαι μηδὲ χραίνεσθαι πόλιν.

'ἔρως, desire (436), is a necessary and a certain correction' (Jebb). Without caring to dogmatize, I demur to this judgment. (1) Jebb does not object to joining αὐτοῖς Κρέοντί τε on the score of Greek, and he decides in favour of taking ἐᾶσθαι as passive: (2) it is therefore allowable to construe 'they strove with Creon (urging) that the throne should be unoccupied': (3) this would be so far in accordance with the advice of Teiresias in Eur. Phoen. 888 f. (quoted by Meineke):

έκεῖνο μὲν γὰρ πρῶτον ἦν, τῶν Οἰδίπου μηδένα πολίτην μηδ' ἄνακτ' εἶναι χθονός, ὡς δαιμονῶντας κἀναστρέψοντας πόλιν.

(Creon would then of course be regent but not sovereign.) The Phoenissae was produced, according to Dindorf, about B.C. 415. (4) Without supposing any reference to an $\tilde{\epsilon}\rho\iota s$ $\mathring{a}\gamma a\theta \mathring{\eta}$, the antithesis between a former and a later $\tilde{\epsilon}\rho\iota s$ (the latter of a fatal kind) is far more natural than that between $\tilde{\epsilon}\rho\omega s$ and $\tilde{\epsilon}\rho\iota s$ $\kappa a\kappa \mathring{\eta}$. (5) $\tilde{\epsilon}\rho\omega s$ does not suit well with $\tilde{\epsilon}\hat{a}\sigma\theta\alpha\iota$ as infin. passive.

Meineke's objection to χραίνεσθαι is not well grounded. For $\tilde{\eta}\nu$ έρις with dative, cp. Eur. *Phoen.* 1462, $\tilde{\eta}\nu$ δ' έρις στρατηλάταις. 'There was disputing between general and general.'

369. λόγω σκοποῦσι τὴν πάλαι γένους φθοράν.

'λόγω, in the light of reason' (Jebb). Rather, 'in their argument', when they disputed with Creon. Cp. Her. v. 94, \S 3, ἀποδεικνύντες τε λόγω οὐδὲν . . . μετεὸν τῆς χώρης.

371. νῦν δ' ἐκ θεῶν του κάξ* ἀλειτηροῦ φρενὸς.

κάλιτηρίου (Jebb). Perhaps rightly.

383.

οποι θεο**ὶ**

πόνους κατοικτιούσιν.

οπου (Jebb). I still prefer οποι as a 'pregnant' use.

392. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.

φασί. 'We cannot supply "the $\theta \epsilon \omega \rho o i$ " (Jebb). Why not, with $\tau \epsilon \theta \epsilon \sigma \pi \iota \sigma \tau \alpha \iota$ preceding (388)?

401. ή δ' ώφέλησις τίς θύραισι κειμένου;

Elmsley's $\theta \dot{\nu} \rho a \sigma \iota$ is not convincing here. $\theta \dot{\nu} \rho a \sigma \iota =$ 'out of doors', $\theta \dot{\nu} \rho a \iota \sigma \iota =$ 'at their doors', like a beggar on the threshold.

402. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.

I think that Oedipus at least joins $\kappa \epsilon \hat{i} \nu o \iota s$ with $\delta \iota \sigma \tau \nu \chi \hat{\omega} \nu$ as well as with $\beta a \rho \hat{\iota} s$.

405. μηδ' ἴν' ἄν σαυτοῦ κρατῆς.

I should not object to $\kappa \rho \alpha \tau o \hat{i} s$ if it had MS. authority. But I see no reason against $\kappa \rho \alpha \tau \hat{\eta} s$.

420. φέρω δ' ὅμως.

'But still, such is the import of my tidings.' I still think this more natural than 'but I must bear it'.

422. Cp. [Eur.] fr. 1110, καὶ τέλος αὐτὸς ἔχει.

424. ής νθν έχονται κάπαναιροθνται δόρυ.

The reading is not certain; but my defence of κάπαναιροῦνται perhaps may stand. The Scholiast's explanation favours κάπαναίρονται. 425. ώς οὔτ' ἄν ΰς νῦν σκῆπτρα καὶ θρόνους ἔχει μείνειεν.

Jebb's explanation of δ s is that to which I gave the second place. The difference is slight.

426. The reading of AV^3 , etc., $\pi \delta \lambda \iota \nu$, construed with $\xi \lambda \theta \iota \iota$, is perhaps to be preferred. See *infr*. 637, 1372.

432. πόλις τὸ δῶρον εἰκότως κατήνυσεν.

I do not press the objection to $\kappa \alpha \tau \acute{\eta} \nu \epsilon \sigma \epsilon \nu$.

436. οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ώφελῶν.

While granting that the genitive is 'bold', and that M. Pappageorg's $\tilde{\epsilon}\rho\omega\tau$ ' $\hat{\epsilon}s$ $\tau\delta\nu\delta$ ' is extremely plausible (notwithstanding the *quasi-caesura*), I would, if possible, retain the MS. reading as more condensed and concentrated.

443. ἔπους σμικροῦ χάριν.

Cp. Eur. Iph. Α. 1367, τοῦδ' οὕνεκ' οὐ σφαγήσεται.

454. παλαίφαθ' άμοὶ Φοίβος ήνυσέν ποτε.

ηνυσέν ποτε, 'hath fulfilled at last' (Jebb). Is it not rather that as the main oracle had been so strikingly fulfilled, this particular prophecy also (93) was certain of fulfilment?

458. $\pi \rho \delta s * \tau \alpha i \sigma \delta \epsilon * \tau \alpha i s \sigma \epsilon \mu \nu \alpha i \sigma \iota \delta \eta \mu o \iota \chi o \iota s \theta \epsilon a i s άλκην ποιείσθαι.$

The reading is uncertain. But I doubt the necessity, asserted by Jebb, that an objective genitive with $d\lambda \kappa \hat{\eta} \nu$ must mean 'the danger, not the interest defended'.

470. δι' δσίων χειρων θιγών.

I have never supposed a special allusion to blood-guiltiness here. But I still think that more is meant than *merely* washing the hands. I repeat 'the precept to wash the hands (Schndw.) is probably included, but with a ceremonial significance' (L. C., ed. 1879).

474, 475. θαλλοίσιν η κρόκαισιν η ποίφ τρόπφ; οἰός *γε νεαρᾶς νεοπόκφ μαλλφ λαβών.

'The objection to $\gamma\epsilon$ is that it supposes κρόκαιστν to be the genus of which $\mu\alpha\lambda\lambda\hat{\omega}$ is a species' (Jebb). But $\gamma\epsilon$ sometimes adds as well as limits. I suppose κρόκαιστν to be properly soft woollen yarn suitable to form the woof in weaving, here used of a woollen fillet. To this suggestion $\gamma\epsilon$ may introduce a modified assent—'Yes, a woollen fillet, but composed of wool freshly plucked from a ewe-lamb.' σè seems otiose, and $\tau\epsilon$ introduces an unmeaning complexity. I have nothing to object to $\nu\epsilon o\pi \acute{o}\kappa \omega$ (newly plucked). $Ba\lambda\acute{\omega}\nu$ was probably the conjecture of some one to whom the idiomatic $\lambda a\beta\acute{\omega}\nu$ appeared superfluous.

479. Cp. πλημοχόη: Eur. fr. 592, ib. 148.

480. τοῦ τόνδε πλήσας θῶ;

Jebb takes $\theta \hat{\omega}$, literally, of *placing* the bowl. I had understood the word more generally, of arranging or preparing the rite. Cp. 466. But Jebb's interpretation is quite unobjectionable.

487. δέχεσθαι τὸν ἰκέτην σωτήριον.

It is possible, as Jebb suggests, that σωτήριον includes both obtaining and conferring safety. But I still incline to think

that the word forms part of the ritual of Colonus, without immediate reference to the case of Oedipus. Jebb's 'with a view to safety' may stand as an equivalent.

488. αἰτοῦ σύ τ' αὐτὸς κεἴ τις ἄλλος.

I accept $\sigma \dot{v}$ τ' $\alpha \dot{v} \tau \dot{o}$ s. See my note on Ant. 687.

489. μηδέ μηκύνων βοήν.

μηκύνων, 'making loud' (Jebb). Yes. But in Plat. Prot. 329 A, μακρὸν ἢχεῖ surely refers to a prolonged sound.

498, 499. Cp. Eur. fr. 584, είς τοι δίκαιος μυρίων οὐκ ἐνδίκων | κρατεί τὸ θεῖον τὴν δίκην τε συλλαβών.

503. ἔρημον ἔρπειν οὐδ' ὑφηγητοῦ *γ' ἄνευ.

Without admitting that $\gamma \epsilon$ is 'intolerable', I have no objection to make to Hermann's $\delta \ell \chi a$.

δμως δ' ἔραμαι πυθέσθαι.

The *Oed. Coloneus* is a late play, like the *Philoctetes*, and polyschematism may be here and there admissible in both. See on *Phil.* 1151.

521, 522. $\hat{\omega}$ ξένοι, ἤνεγκον †ἄκων μέν θεὸς ἴστω, τούτων δ' αὐθαίρετον οὐδέν.

The difficulty of this passage has not been removed. E. L. Lushington, writing to me in 1886, defended *ἐκών, and proposed ἀλιτηρὸν for αὐθαίρετον. This removes the metrical irregularity and gives a real thought in place of a

sophistic quibble. 'I acted willingly, indeed, but not wickedly.' Lushington censured ο v as 'quite out of place, and very weak'. The position of μ e is also difficult in Jebb's reading. There is no antithesis between α eκων and α vθαίρετον ο vδέν.

533. ματρὸς κοινᾶς ἀπέβλαστον ώδινος.

'Poetical Greek idiom would join κοινᾶς with ώδινος rather than with ματρός' (Jebb). Perhaps rightly.

534. *αιδ' είσ' ἄρ' ἀπόγονοί τε καὶ.

In reading $\alpha i \delta'$ I followed E. L. Lushington. The double $\tau \epsilon$ in Jebb's reading is difficult.

536. ἰω δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.

'ἐπιστροφαί refers to the revival of the pangs in his soul by this questioning' (Jebb). Surely this is inadequate. The successive discoveries in O. T., his self-blinding, the unnatural conduct of his sons, his exile—these are the ἐπιστροφαὶ κακῶν. Cp. Eur. Androm. 349, κακῶν τοσούτων οὐχ ὁρậs ἐπιρροάς;

540. δ μήποτ' έγὼ ταλακάρδιος έπωφέλησα.

I am aware that my supposition, that $\mu \dot{\eta}$ with the aorist indic. here expresses an impossible wish with reference to past time, following the analogy of $\epsilon \dot{\ell}$, $\tilde{\ell} \nu a$, $\dot{\omega} s$, $\tilde{\delta} \pi \omega s$ with past tenses of the indicative, is bold, and perhaps violent; but I am not yet convinced that it is untrue. I acknowledge, however, the great ingenuity of Jebb's emendation.

545. ἔχει δέ μοι.

έχει, sc. τὸ πρᾶγμα. Cp. Eur. *Phoen*. 995, τοὐμὸν δ' οὐχὶ συγγνώμην ἔχει. *Hel*. 505, δισσὰς δέ μοι | ἔχει φυλάξεις.

547. καὶ γὰρ *άλοὺς ἐφόνευσα καὶ ὤλεσα.

Jebb throws contempt on Hermann's reading and the explanation of Döderlein, which was accepted by Hermann and Linwood, who remarks, 'Nexus est: ἐάλων μὲν φονεύσας, καὶ ὀλέσας, quod paullo insolentius effert ἀλοὺς ἐφόνευσα.' The aorist participle sometimes denotes an action which is subsequent to that of the verb, while both are in past time. See Goodwin's Moods and Tenses, § 152. Here the inversion assists emphasis and concentration. 'I slew him—convicted of the deed.' As in 545, Oedipus admits the fact, but denies the blame. This correspondence of antitheses is destroyed by Mekler's reading. The apparently weak tautology, ἐφόνευσα καὶ ἄλεσα, may perhaps be accounted for by some reference to the formal language of Athenian Courts. In Jebb's reading, a dactylic line is ended with a cretic—ἀπώλεσαν | νόμφ.

550. Θησεὺς κατ' όμφὴν σὴν *ἀποσταλείς πάρα.

 $d\pi o \sigma \tau \alpha \lambda \epsilon l s$. I see no reason for preferring Dindorf's reading to that of Turnebus. Hermann's $\partial s \epsilon \sigma \tau \alpha \lambda \eta$ may be right. $\epsilon \phi' \delta \sigma \tau \alpha \lambda \eta$ assumes too much.

553. τανῦν θ' ὁδοῖς ἐν ταῖσδ' ἀκούων.

Jebb understands $\delta\delta\delta\hat{o}\hat{c}s$ of Theseus coming from Athens to Colonus. Cp. 303, 304. But Theseus' knowledge in 555 does not go beyond what he has learnt from the $\sigma\kappa\hat{o}\pi\hat{o}s$. The arrival of the traveller is more in point.

562. ώς οίδά γ' αὐτὸς ώς ἐπαιδεύθην ξένος.

See Bacchylides xvii. (Θησεύς).

563. χως τις πλείστ' ἀνηρ.

ωs τις πλε \hat{i} στα (sc. \hat{a} θλ $\hat{\eta}$ σας). See my note in *O. T.* 1219. I see no reason for accepting Dobree's reading, ωs ε \hat{i} ς πλε \hat{i} στ'. It rather weakens the natural emphasis on πλε \hat{i} στα.

574. χώ λόγος διέρχεται.

διοίχεται is of course an attractive variant. Jebb failed to see that the words I quoted from Plato, Rep. vi. 484 A, were διὰ μακροῦ τινὸς διεξελθόντος λόγου. If he preferred to read διεξελθόντες there, he should have said so. And I understand Demosthenes, 541, 22, to say 'when everything belonging to the laws, including ὑπωμοσίαι καὶ παραγραφαί (nominatives) had had its course (διεξεληλύθει).'

586. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

'The favour which you ask of me lies in a small compass' (Jebb). Rightly.

588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;

 $\hat{\eta}$ ' $\mu o \hat{v}$. On re-reading my note of 1879, I see no reason for altering it. 'Do you mean the contest between your sons, or some conflict in which I am concerned?' (CA).

589. κείνοι κομίζειν κείσ' ἀναγκάζουσί με.

Kayser's ἄναξ, χρήζουσι is extremely ingenious and attractive, but I am not convinced that the MS. reading

is corrupt. An object for ἀναγκάζουσι (τινὰ or σε) is easily supplied, and, after speaking distinctly of an ἀγών, it is not necessary that Oedipus should 'lead very gently up to the disclosure' etc.

590. $\dot{a}\lambda\lambda'$ $\epsilon i \theta \dot{\epsilon}\lambda o \nu \tau \dot{a} \gamma'$.

I am ready to accept $\theta \in \lambda o \nu \tau \alpha$.

596. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;'γένους="race" not "birth" (Jebb). Rightly.

605. For $\chi\theta\dot{\omega}\nu=\pi\delta\lambda\iota s$, cp. Eur. *Heracl.* 968, $\tau\hat{\eta}\delta'$ ἀπιστήσαι $\chi\theta\upsilon\nu\iota$.

616, 617. καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ καλῶς *τὸ πρὸς σέ.

I took $\epsilon i \eta \mu \epsilon \rho \epsilon \hat{\iota}$ as impersonal. But $\tau \hat{\alpha}$ is unobjectionable. V³, according to Castellani's collation, has $\tau \hat{\iota}$. For the sentiment cp. Eur. fr. 594.

ἀκάμας τε χρόνος περί γ' ἀενάφ ρεύματι πλήρης φοιτᾶ τίκτων αὐτὸς ἐαυτόν.

Theodectes fr. 9 (N. p. 804).

ό μυρίος χρόνος τὰ πάντ' ἀμαυροῖ χύπὸ χεῖρα λαμβάνει.

621. ἵν' ούμὸς εὕδων καὶ κεκρυμμένος νέκυς.

'" could mean, "at a place where", at the grave (see on 411), but is better taken as="in which case", "when", since the moment of rupture (διασκεδώσιν) would not be the battle at Colonus, but the preceding declaration of war'

(Jebb). It may be rejoined that $\delta \delta \rho \epsilon \iota$ implies actual conflict, and that 622 speaks of blood shed over the grave.

632, 633. ὅτῷ πρῶτον μὲν ἡ δορύξενος κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἐστία;

Jebb decides for the reading and interpretation which I placed second, but which I rather preferred. I should therefore now read ὅτφ.

637. χώρα δ' *ξμπολιν κατοικιῶ.

I should now read $\tilde{\epsilon}\mu\pi\sigma\lambda\iota\nu$ with Jebb, accepting Musgrave's conjecture.

668, 669. εὖίππου, ξένε, τᾶσδε χώρας ἵκου τὰ κράτιστα γᾶς ἔπαυλα.

Jebb takes these lines as I do, except that $\epsilon i i\pi\pi\sigma v \chi \omega \rho as$ seems to me to refer especially to the Colonus Hippius.

674. τον οίνωπ' ἀνέχουσα κισσον.

I admit that τὸν οἰνωπὸν ἔχουσα κισσὸν is possibly right. But I am not convinced that ἀνέχουσα='maintaining' (as a favourite haunt) is certainly wrong. See Pind. Pyth. ii. 89 (θεὸν).

ος ανέχει ποτε μεν τὰ κείνων, τοτ' αὐθ' ετέροις ἔδωκεν μέγα κῦδος.

685. Cp. Eur. *Ion*, 889, κρόκεα πέταλα . . . ἀνθίζειν χρυσανταυγ $\hat{\eta}$.

687. Κηφισοῦ νομάδες ῥεέθρων.

I still prefer to take νομάδες actively ('the springs that feed the runnels'). Jebb says 'There is no example of an adjective of this form (as $\sigma \pi o \rho d s$, $\sigma \tau \rho o d s$, $\phi o \rho \beta d s$)

having an active sense.' But surely φορβάs is active in *Phil.* 700 and *fr.* 279? ('the bounteous earth,' Jebb).

688. $\dot{\epsilon}\pi'\,\ddot{\eta}\mu a \tau \iota$.

Jebb does not quote Heraclitus (fr. 32, ed. Bywater) νέος ἐφ' ἡμέρη ἥλιος.

692, 693. οὐδ' ἁ χρυσάνιος 'Αφροδίτα.

I should now read thus with Jebb, with $\theta \epsilon a \hat{i} s$ for $\theta \epsilon i a s$ in the strophe (680).

 702. τὸ μέν τις οὐ νεαρὸς οὐδὲ γήρα σημαίνων.

I should now read οὐδὶ in deference to Jebb's decision. But I am not convinced that γήρα='in old age' is beyond the limit of usage in Tragedy. συνναίων 'has palaeographic probability', but is feeble here.

710, 711. εἰπεῖν . . . αὕχημα μέγιστον, εὕππον, εὖπωλον, εὐθάλασσον.

αὔχημα εὖπωλον, etc., seems 'forced', especially since αὔχημα is in apposition, and is hardly supported by Bacchyl. iii. 12, πλείσταρχον 'Ελλάνων γέραs, which Jebb (*l. c.*) compares with it. I still think that the two lost syllables \bigcirc contained a pronoun governed by εἰπεῖν (γέ νιν).

716. άδ' εὐήρετμος ἔκπαγλ' άλία χερσὶ †παραπτομένα πλάτα.

Jebb's conjecture, $\pi \rho \sigma \sigma a \rho \mu o \zeta \sigma \mu \acute{e} \nu \alpha$, is attractive; but it seems more poetical to take $\pi \lambda \acute{a} \tau \alpha$, by the familiar synecdoche, of the ship, than literally of the oar. I have suggested $\pi a \rho a \ddot{i} \sigma \sigma \sigma \rho \mu \acute{e} \nu \alpha$, assuming the Epic quantity $(\bar{a} \text{ in } arst)$ to be

retained, as in Eur. Tro. 1086, έμὲ δὲ πόντιον σκάφος | ἄἰσσον πτεροῖσι πορεύσει, where ἀἰσσον is answered by Αἰγαίου in the antistrophe, and in Pind. N. v. 43, ἤτοι μετᾶίξαντα, corresponding to γαμβρὸν Ποσειδάωνα, etc.

721. νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

σοὶ here and in *Phil.* 1165 (sc. πάρεστιν), though without other parallels, appears to me idiomatic.

729, 730. ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας φόβον νεώρη.

Cp. Eur. fr. 457, αίδως έν όφθαλμοῖσι γίγνεται, τέκνον.

735. άλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην πείσων,

The MS. reading τηλικόνδ' seems much more pointed than the conj. τηλικόσδ'. As Mr. Palmer well observes, the age and feebleness of Oedipus was a plausible reason for persuading him 'to put himself under the care and protection of his friends'.

737. ἀλλ' ἀνδρῶν ὅπο.

ἀστῶν is certainly the stronger reading, and may be right, though ἀνδρῶν has much better authority.

755. ἀλλ' οὐ γὰρ ἔστι τάμφανη κρύπτειν, σύ νιν.

I see no sufficient reason for placing a colon at κρύπτειν. It makes rather an abrupt asyndeton.

761, **762.** κάπὸ παντὸς ἄν φέρων λόγου δικαίου μηχάνημα ποικίλον.

I distinctly prefer the alternative which Jebb rejects,

'taking $\lambda \delta \gamma \delta v \delta$. as defining gen. with $\mu \eta \chi \delta v \eta \mu a$: "thou who from anything wouldst borrow a crafty device consisting in a fair plea." See the parallels adduced by Jebb.

764. ἐν οἷς μάλιστ' ἄν ἀλγοίην ἁλούς.

'Because his dearest wish now is that his grave should bless his friends and harm his foes' (Jebb). Rightly. For έλεῖν, of crossing or foiling a design, cp. Eur. Med. 372, τἄμ' ἐλεῖν βουλεύματα.

786. κακῶν ἄνατος τῶνδ' ἀπαλλαχθ $\hat{\eta}$ χθονός.

τῆσδ' is harmless, but τῶνδ' (masc.), though awkward, may be right. Jebb strangely joins κακῶν τῆσδε χθονός—and so L. and S. But I should have thought that 'to get off scot free from this land (or from the land of these men'),—i.e. from conflict with her—was quite a natural expression. Cp. Plat. Soph. 254 d, ἀθψοις ἀπαλλάττειν (absolute use): Legg. xii. 953 d, ὅπως ἄν . . · ἀβλαβεῖς τοῦ δρῶσαί τε καὶ παθεῖν ἀπαλλάττωνται: Theaet. 183 c, τοῦ τε σοῦ ἐταίρου ἀπηλλάγμεθα: Rep. 329 d, δεσποτῶν . . . ἀπηλλάχθαι: Alc. i. 1050, ἐμοῦ οὖκ ἀπαλλάττει: Gorg. 514 c, ἐπειδὴ τῶν διδασκάλων ἀπηλλάγημεν: Rep. 366 d, Legg. ii. 721 d, Lys. xxviii. 8, τοιούτως τρόπως τῆς πόλεως ἀπαλλαγῆναι. Creon knows of the oracle, and the Chorus have heard the prophecy of Oedipus.

It seems at first sight more rhythmical and more consistent with the use of χ ώρα to join χ ώρας ἀλάστωρ, with Jebb. But ἀλάστωρ οὑμός is stronger if taken separately. For an extended or generalised use of χ ώρα, cp. Plato, Legg. 747 Ε, μέγιστον διαφέροιεν ἀν τόποι χ ώρας: Rep, 423 Β, ὅσην χ ώραν ἀφορισαμένους τὴν ἄλλην χ αίρειν ἐᾶν.

792. ὅσφπερ καὶ σαφεστέρων κλύω.

I should read either $\hat{\epsilon}\kappa$ with L or $\kappa\alpha\hat{\iota}$ with A, but not the conflation of both $(\kappa\hat{\alpha}\kappa)$ with Jebb.

808. χωρίς τό τ' είπειν πολλά και τὰ καίρια.

τὰ καίρια seems more pointed than τὸ καίρια.

816. η μην συ κάνευ τωνδε λυπηθείς έσει.

Musgrave's τοῦδε for τῶνδε makes the meaning clearer, but is hardly certain, although τῶνδε may be an error due to the same word occurring in the previous line.

832.

τοὺς ἐμοὺς ἄγω.

Cp. Eur. Heracl. 139.

'Αργείος ὧν γὰρ αὐτὸς 'Αργείους ἄγω

ib. 267.

άξω γε μέντοι τοὺς εμοὺς εγω λαβών.

848, 849. οὔκουν ποτ' ἐκ τούτοιν γε μὴ σκήπτροιν ἔτι όδοιπορήσεις:

Jebb reads ὁδοιπορήσης, perhaps rightly, but the point is uncertain. The future makes a stronger end of the clause.

861. ΧΟ, δεινὸν λέγεις. ΚΡ, ὡς τοῦτο νῦν πεπράξεται.

The Triclinian reading is for once the best. There is no special point in $\lambda \acute{\epsilon} \gamma o \iota s$ $\check{a} \nu$, and the reservation on the part of Creon— $\mathring{\eta} \nu \mu \mathring{\eta}$ etc.—shows that he is not so rash at this moment as he becomes (874) after the curse of Oedipus.

866.

ψιλον όμμ' ἀποσπάσας.

I do not think that $\delta\mu\mu\alpha$ can at once mean 'darling' and 'means of sight'. That the latter is meant appears from the context. Nor can $\psi\iota\lambda\delta\nu$ be simply 'defenceless'. Cp. the use of $\mu\delta\nu\eta\nu$ in 895. There is an oxymoron intended, 'the eye of one who has no eyes'. Cp. Job xxix. 15, 'I was eyes to the blind, and feet was I to the lame'. But the helplessness of the young maiden adds to the pathos of the expression.

868. τοιγάρ σὲ καὐτὸν καὶ γένος τὸ σὸν.

It is needless to change $\kappa a \hat{v} \tau \delta v$ to $\tau' a \hat{v} \tau \delta v$ against the MSS. $ib.\ \theta \epsilon \hat{\omega} v$. Such genitives are often unemphatic if not pleonastic. See note on 1085.

885.

έπεὶ πέραν

περῶσίν *γε δή.

Jebb and Hermann are possibly right in saying that $\pi \epsilon \rho a \nu$ cannot be metaphorical='they are passing all bounds'. On the other hand, it may be noted that the Chorus in imagining the subsequent encounter (1047, 1059 f.) speak of places within the Athenian boundary. If $\pi \epsilon \rho a \nu$ is taken literally, the expression is hyperbolical. There is a mark (") over $\pi \epsilon \rho a \nu$ in L, indicating a gloss which does not appear. See 155 supra, $\pi \epsilon \rho \hat{q}$ s.

900.

ἔνθα δίστομοι μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί.

The question of the 'two roads' will be treated on 1054. Roads from Phyle and Eleusis, long since obliterated, would naturally converge towards a place so frequented as Colonus.

917. πόλιν κένανδρον.

κένανδρον: 'destitute of inhabitants' (Jebb). Rather 'void of men or manhood': cp. Aesch. Pers. 118 f., μη πόλις πύθηται κένανδρον μέγ' ἄστυ Σουσίδος . . . γυναικοπληθης δμιλος.

934. εί μὴ μέτοικος τῆσδε τῆς χώρας θέλεις.

Jebb rightly comments on the ironical use of μέτοικος.

939. έγὼ οὖτ' ἄνανδρον τήνδε τὴν πόλιν λέγων.

'Schneidewin's νέμων . . . is clearly right ' (Jebb). I doubt. The repetition of the same word with different meaning is no cause for suspicion: and for λέγων='account', 'esteem', cp. Aesch. *Prom.* 994, καὶ σὲ δ' ἐν τούτοις λέγω: *Eum.* 48, οὖτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω, and note on *Ant.* 32.

945, 946. ὅτψ γάμοι ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.

I still think that τέκνων is a descriptive genitive—'the unholy marriage of a son' (sc. with his mother). As Jebb observes, there is 'a certain designed obscurity.' But it is not necessary that the genitive should be one of relation—'marriage with a son'.

965. τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι.

Cp. Eur. Hipp. 831 f.

πρόσωθεν δέ ποθεν ἀνακομίζομαι τύχαν δαιμόνων άμπλακίαισι τῶν πάροιθέν τινος.

977. πῶς γ' ἄν τό γ' ἄκον πρᾶγμ' ἄν εἰκότως ψέγοις;
I have no objection to reading πῶς ἄν with Jebb.

1007.

ηδε τουθ' ύπερφέρει.

The MS. evidence certainly favours $\tau \circ \hat{v} \theta'$ rather than $\tau \hat{\omega} \delta'$, and I should have thought that either might stand.

1016.

οί μεν *έξειργασμένοι.

The reasoning in favour of έξειργασμένοι (F. W. Schmidt's conjecture) is irresistible.

1020, 1021.

εί μεν έν τόποισι τοίσδ' έχεις τὰς παίδας ἡμίν.

I now agree with Jebb that Elmsley's ἡμῖν (for ἡμῶν of the MSS.) is probably right.

1023, 1024.

ους ου μή ποτε

χώρας φυγόντες τησδ' έπεύξωνται θεοίς.

The difference between 'glorying before the gods' after a victory, and 'making grateful vows to the gods' (Jebb) is a rather shadowy one. In other respects, Jebb's interpretation agrees with mine.

1034.

η μάτην τὰ νῦν τέ σοι

δοκεί λελέχθαι.

Whether $\tau \alpha \nu \hat{\nu} \nu$ or $\tau \hat{\alpha} \nu \hat{\nu} \nu$ should be read here is uncertain.

1038.

χωρών ἀπείλει νυν.

I think that vvv here is simpler and not feebler than vvv.

1040.

ην μη θάνω 'γω πρόσθεν, οὐχὶ παύσομαι.

Cp. Eur. H. F. 534, 535.

ξύγγνωθί μοι,

εὶ πρόσθεν ήρπασ' α σε λέγειν πρὸς τόνδε χρή.

1046. τον χαλκοβόαν "Αρη.

The clatter of shields and swords in battle is poetically imagined as the brazen voice of Ares.

1051, 1052. θνατοῖσιν, δν καὶ χρυσέα κλης έπὶ γλώσσα βέβακε.

Jebb decides in favour of the interpretation (Hermann's) to which I gave the second place in 1879, referring ων to θνατοῦσιν. I believe he is right.

1055-1057. τὰς διστόλους ἀδμῆτας ἀδελφὰς αὐτάρκει τάχ' ἐμμίξειν βοῆ.

While agreeing generally in Jebb's view, I still think that the dative may be governed by $\hat{\epsilon}\mu\mu\hat{\iota}\xi\epsilon\iota\nu$ (or $\hat{\epsilon}\mu\mu\epsilon\hat{\iota}\xi\epsilon\iota\nu$), not in the sense of conflict, but of being present in the *mêlée*. See my note of 1879.

1061. Οἰάτιδος ἐκ νομοῦ.

Jebb thinks Hartung's $\epsilon is \nu o \mu \delta \nu$, 'certain', because 'the ellipse of $\chi \hat{\omega} \rho o \nu$ is surely impossible'. This is hardly convincing, with $\chi \hat{\omega} \rho o \nu$ s immediately preceding.

'The place meant is not certain' (Jebb). I am still inclined to think that the 'snowy rock' must be the western end of Parnes and that the pass of Phyle is meant. The pasturage of Oea may have extended farther to the N. than is indicated on Jebb's chart. In any case ριμφαρμάτοις άμίλλαις involves an hyperbole. The question of the two roads is discussed by Sir George Young in J. H. S. for 1901.

1065.

άλώσεται.

Jebb's interpretation nearly agrees with mine, only I take 'the enemy' vaguely thought of, rather than Creon, to be the subject.

1068, 1069. δρμάται †κατ' ἀμ πυκτήρια φάλαρα πώλων†.

Jebb 'cannot believe κατὰ ἀμπυκτήρια to be Greek', when so understood. I am not convinced of this. For ἀμπυκτήρια πώλων, cp. Eur. Alc. 428, τέθριππά θ' οἱ ζεύγυνσθε καὶ μονάμπυκας | πώλους. The difficulty is increased by the doubtfulness of the reading in the corresponding line of the strophe, 1054. In 1879 I proposed to read (1054) ἐνθ' οἴομαι ἐγρεκύδοιμον (epithet of Pallas in Hes. Theog. 925), and (1068, 1069), κατὰ | λάμπρ' ἀμπυκτήρια πώλων.

For Hermann's χαλῶσ', however, cp. Hes. Scut. 308, ῥυτὰ χαλαίνοντες.

1076, 1077. γνώμα τάχ' † ἀνδώσειν τὰν δεινὰ τλᾶσαν, δεινὰ δ'εὐροῦσαν πρὸς *αὐθαίμων πάθη.

Jebb's and Bücheler's conjecture $\tau \acute{a} \chi'$ ἀντάσειν $\tau \^{a} \nu \dots \tau \lambda a \sigma \^{a} \nu \dots \epsilon \acute{\nu} \rho o v \sigma \^{a} \nu$ is extremely ingenious. But the meeting of the chorus with the maidens is hardly in point. Elmsley suggested to read $ϵν \delta ω σ ϵ ι ν$ with π άθη as subject and $τ \~{a} ν \dots ε ε ε ε ρ ο v σ \~{a} ν$ gen. pl., 'that the sufferings of the maidens who have so much endured and have been treated so hardly by their kindred shall soon subside, *i.e.* be relieved'. Cp. Iph. A. 942—

ή δεινα τλασα κούκ ανεκτά παρθένος.

Another expedient is to read *ἐκδώσειν, 'that they will surrender' (with accusatives following). Cp. Her. i. 3, οὐ δόντες αὐτοὶ δίκας οὐδὲ ἐκδόντες.

1082, 1083. κύρσαιμι *τῶνδ' ἀγώνων θεωρήσασα τοὐμὸν ὅμμα.

κύρσαιμι *τῶνδ' ἀγώνων is close to the MSS. and seems harmless, whatever is made of 1083. With regard to this, I admit that the grounds for αἰωρήσασα are strong. Cp. e.g. Eur. Suppl. 1047—

Ευάδνη. ήδ' έγω πέτρας έπι . . . δύστηνον αιώρημα κουφίζω, πάτερ.

On the other hand, before finally condemning $\theta \epsilon \omega \rho \dot{\eta} \sigma a \sigma a$, other cases, especially in Euripides, of the transitive use of intransitive verbs ($\beta a \dot{\iota} \nu \epsilon \iota \nu$, $\chi o \rho \epsilon \dot{\nu} \epsilon \iota \nu$, H. F. 686, 871) should be considered. Professor E. L. Lushington said, 'I still support the old reading. $\theta \epsilon \omega \rho$. $\ddot{\iota} \mu \mu a$, 'let my eye be spectator,' is a boldness of expression which in Sophocles shocks me not'.

1085. $\hat{\iota}\hat{\omega} Z \epsilon \hat{v}, \pi \hat{\alpha} \nu \tau \alpha \rho \chi \epsilon \theta \epsilon \hat{\omega} \nu.$

I observe that $\theta \epsilon \hat{\omega} \nu$, in Jebb's emended order of words ($i\hat{\omega}$ $\theta \epsilon \hat{\omega} \nu \pi \hat{\alpha} \nu \tau a \rho \chi \epsilon$), confirms the MS. reading of 868.

1087. γας τασδε δαμούχοις

I still think that $\delta \alpha \mu \omega \acute{\chi} \omega \iota s$ (pl. for sing.) refers to Theseus, not to the Coloniates.

1113, 1114. κάναπαύσετον τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάιου.

I do not think that l. 1114, with Jebb's reading κἀναπνεύσατον, can refer to the brief and hurried experience of the maidens after the capture. I take the words as they stand to mean that the presence of both his daughters comforts him, now that he has found a resting-place after the long wander-

ing; in which he had indeed been led and tended by Antigone, but such alleviation of misery could not be compared with his present joy ($\xi\chi\omega$ $\tau\lambda$ $\phi i\lambda\tau\alpha\tau$, etc.).

ΙΙΙ8. καὶ σοί τε τοὔργον τοῦτ' *ἐμοί τ' ἔσται βραχύ.

I do not feel that Wex's emendation of this line

οδ *κἄστι τοὔργον τοὐμὸν ὧδ' ἔσται βραχύ

is convincing, and I prefer to leave it as Hermann corrected it, though under the ban of Jebb.

For ἔργον of an easy task, cp. *Phil.* 26, τοὔργον οὖ μακρὸν λέγεις.

1199.

πρὸς τὸ λιπαρές.

Cp. Eur. Hec. 745.

ἀρ' ἐκλογίζομαί γε πρὸς τὸ δυσμενὲς μᾶλλον Φρένας τοῦδ' . . .

and, for the general meaning, Her. Fur. 534-5, ξύγγνωθί μοι, εἰ πρόσθεν ηρπασ' ἃ σε λεγειν πρὸς τόνδε χρή.

1176. τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν;

The emphasis is on $\kappa \lambda \hat{v} \epsilon \iota \nu'$ (Jebb). Yes. I therefore prefer $\tau \circ \hat{v} \tau'$ to $\tau \circ \hat{v} \tau'$ which would claim the emphasis for itself.

1187. τά τοι καλῶς εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.

There is surely some force in Mr. Palmer's argument against Hermann's *κακωs here: 'Antigone intimates that Polynices might have some honourable purpose in seeking a

conference, something by which Oedipus might be benefited rather than injured. This proved to be the case, for when admitted to an interview, he most solemnly affirms that he was come for the support of his father, and that if the events of the war against his brother turned out prosperously, he purposed bringing back his father to his home and country.

... If it is borne in mind that Antigone addresses her father with a view to propitiate his goodwill towards his son, nothing can be conceived more ill-adapted to that end, than to insinuate the evil surmise, that most basely as his son had acted towards him hitherto, he might possibly be meditating some further cruelty against his father; and by admitting him to a familiar converse it was possible he might betray the secret purposes of his heart.'

1190. τὰ τῷν *κάκιστα δυσσεβεστάτων, πάτερ.

τὰ τῶν κακίστων δυσσεβέστατ', ὧ πάτερ (Jebb) certainly involves less change than any other emendation. But Toup's τὰ τῶν κακίστων κἀσεβεστάτων, 'the deeds of most vile and impious men,' has something to recommend it.

1191. θέμις σέ γ' είναι.

I agree with Jebb in thinking that the evidence for $\theta \epsilon_{\mu\nu}$ s indeclinable is 'neither large nor altogether satisfactory'. But I also approve his judgment in retaining provisionally the traditional text.

1192. άλλ' αὐτόν—εἰσὶ χάτέροις.

Here also I think that some of Mr. Palmer's reasoning is worth quotation. 'If ἀλλ' αὐτόν were uttered in a tone of earnest entreaty, and the speaker abruptly added what

follows, I can conceive that it would be very intelligible, and if so, the touching effect of the entreaty would be heightened by the very fact that the sentence was unfinished.' The aposiopesis is qualified by the resumption in 1201 $d\lambda\lambda$ ' $\eta\mu\nu$ $\epsilon i\kappa\epsilon$. A somewhat similar breaking off is found in 1648:

τον ἄνδρα—τον μεν οὐδαμοῦ παρόντ' ἔτι— ἄνακτα δ' αὐτον . . .

1204. βαρείαν ήδονην νικατέ με.

 $\dot{\eta}$ δον $\dot{\eta}$, singular, in the sense of that which gives pleasure—such as the obtaining of a boon, is rare; and I am therefore still inclined to think that $\beta a \rho \epsilon \hat{\iota} a \nu \dot{\eta} \delta o \nu \dot{\eta} \nu$ is an oxymoron—'your words win me over with a charm which is sorely against my will'—although the cognate accusative in this case is slightly more 'bold'.

1209. σὺ δ' ὧν

 $\sigma \hat{\omega}_{S} i\sigma \theta$.

This correction of the MS. reading seems probable, but not certain.

1211. ὅστις τοῦ πλέονας μέρους χρήζει τοῦ μετρίου παρεὶς ζώειν.

Jebb decides in favour of the interpretation which I placed second (2)—supposing an ellipse of $\chi\rho''_{j}\xi\epsilon\iota\nu$ before $\tau\circ\hat{\nu}$ $\mu\epsilon\tau\rho'_{i}\delta\nu$. And so CA. But it still deserves to be considered whether a genitive with $\pi\alpha\rho'_{i}\eta\mu\iota$ (as with $\mathring{a}\mu\epsilon\lambda\hat{\epsilon}\imath\nu$, $\mathring{o}\lambda\iota\gamma\omega\rho\hat{\epsilon}\imath\nu$, etc.) is 'impossible'. For $\pi\alpha\rho\epsilon'_{i}$ s cp. Eur. Iph. A. 387, $\tau\grave{o}\lambda\epsilon\lambda\gamma\iota\sigma\mu'_{i}\epsilon\nu\nu$ $\pi\alpha\rho\epsilon'_{i}$ s | $\kappa\alpha\grave{\iota}$ $\tau\grave{o}$ $\kappa\alpha\lambda\acute{o}\nu$.

1215. πολλά μεν αί μακραί άμεραι κατέθεντο.

κατέθεντο: 'lay up' (Jebb). I prefer 'lay down from their store', 'contribute'—a 'subjective' use of the middle. So in *Theaet*. 209 c, πρὶν ἄν ἡ σιμότης αἕτη τῶν ἄλλων σιμοτήτων . . . διάφορον μνημεῖον παρ' ἐμοὶ ἐνσημηναμένη καταθῆται, καταθέσθαι is 'to deposit from itself'.

1219, 1220. ὅταν τις ἐς πλέον πέση τοῦ θέλοντος.

'Assuredly τοῦ θέλοντος in this context is not Greek' (Jebb). It may be so. Perhaps the nearest parallel is Eur. Iph. A. 1270:

οὐ Μενέλεώς με καταδεδούλωται, τέκνον, οὐδ' ἐπὶ τὸ κείνου βουλόμενον ἐλήλυθα.

But is τοῦ δέοντος not rather prosaic? I admit that it is rendered plausible by the Scholiast's paraphrase—ἐς πλέον τοῦ προσήκοντος. I did not take τοῦ θέλοντος as=' wish for prolonged life', but 'the state of willing', i.e. 'the life that is accompanied by the will to live'.

1225. μὴ φῦναι τὸν ἄπαντα νικὰ λόγον.

Add to the familiar parallels—Bacchyl. v. 160—the words of Heracles on meeting the shade of Meleager:

θνατοίσι μὴ φῦναι φέριστον, μήτ' ἀελίου προσιδεῖν φέγγος.

τὸν ἄπαντα νικὰ λόγον, 'exceeds every possible estimate' (Jebb). I prefer as more natural 'stands first on the whole reckoning', not 'when the balance is struck between the good and evil of being born', but 'when all so-called goods have been appraised'.

1230. ώς εὖτ' ἄν τὸ νέον παρῆ, κούφας ἀφροσύνας φέρον.

Is το νέον infancy or youth? This depends upon the way in which $\pi\alpha\rho\hat{\eta}$ is taken. Jebb with Schneidewin derives it from παρίημι: 'once a man has passed the time of infancy with its light unconsciousness'. For παρή, Jebb compares Bacchyl. iii. 88, πολιον π[αρ]έντα γηρας, where προέντα, 'casting off old age', is equally possible. Cp. Il. ix. 446, γηρας άποξύσας θήσειν νέον ήβώοντα, Η. Ven. 229, Η. Cer. 276, γῆρας ἀπωσαμένη. But it is questionable whether in this case the plural άφροσύνας or the use of φέρον can be accepted. This was felt by Nauck when he conjectured (not very happily) for l. 1230, κοῦφος, ἀφροσύνης γέμων. The pl. άφροσύνας recalls the Homeric καταπαυέμεν άφροσυνάων (Od. xxiv. 457, cp. xvi. 278) said with reference to the suitors' insolences: cp. Bacchyl. xiv. 57 f., άφροσύναις | έξαισίοις θάλλουσ' άθαμβής | Υβρις. And for τὸ νέον in such a connexion, cp. Eur. Androm. 184, 185:

> κακόν γε θνητοίς τὸ νέον, ἐν δὲ τῷ νέῳ τὸ μὴ δίκαιον ὅστις ἀνθρώπων ἔχει.

Fr. adespot, 538:

τὸ νέον ἄπαν ὑψηλόν ἐστι καὶ θρασύ.

Hesiod's silver race die off on reaching puberty, ἀλγε' ἔχοντες | ἀφραδίης (Op. et D. 133, 134).

1231. τίς πλάγχθη πολύμοχθος ἔξω;

Jebb reads with Herwerden, τὶς *πλαγὰ πολύμοχθος ἔξω, an ingenious emendation. But if it were true, would not the line be remarkable for the absence of a verb? If τίς καμάτων may mean 'what trouble?' may not κάματος be supplied by anticipation in the earlier part of the line? For trouble personified as 'wandering', cp. Aesch. *Prom.* 275, 276:

ταὐτά τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

1248. αἱ δ' *ἐννυχιᾶν ἀπὸ ῥιπᾶν.

'Sophocles here named the Rhipaean mountains, "beyond utmost Scythia", as representing the *North*' (Jebb). His note on this passage, with the reference to Arist. *Meteor*. i. 13, is thoroughly satisfactory.

1250. ἀνδρῶν γε μοῦνος.

'With no escort at least' (Jebb), who censures my interpretation 'he and no man else' as 'somewhat weak'. I hold, on the contrary, that it is natural and dramatic that Antigone should interpose these words sotto voce, and that Oedipus in his blindness and extreme anxiety should not at once apprehend their import. Cp. 321, μόνης τόδ' ἐστι δῆλον Ἰσμήνης κάρα.

This view was defended in my Essay on *Tragic Drama*, p. 122. See also Jebb's note on *Trach*. 184.

1266. *τάμὰ μὴ 'ξ ἄλλων πύθη.

For τάμὰ, cp. Eur. fr. 797:

έξ έμοῦ γὰρ τάμὰ τμαθήση κλύων.

(*πάντ' εἴση, ci. Meineke.)

1270. ἄκη μὲν ἔστι.

Jebb so accents, perhaps rightly.

1279. οὖτως *ἀφŷ γε.

Jebb reads $\mu\epsilon$ with Dindorf, and objects to $\gamma\epsilon$. But the addition of the participle serves to emphasise $o\tilde{v}\tau\omega s$, 'Not thus at all events' (without speaking).

1282. η δυσχεράναντ', η κατοικτίσαντά πως.

'Neither δυσχεραίνειν nor κατοικτίζειν is ever causative in classical Greek.' I yield the point as to κατοικτίζειν, for κατοικτίσαντα may mean—not 'having moved to pity' but— 'having moved through the expression of pity'. But I still think that $\delta v \sigma \chi \epsilon \rho a i \nu \epsilon v$ here is causative, and that such a use is not more singular than that of $\delta \rho \gamma a i \nu \omega$ in O. T. 335, καὶ γὰρ ἄν πέτρου | φύσιν σύ γ' $\delta \rho \gamma a i \nu \omega$ mhere as here the 1st aorist is in question. Cp. the 1st aorists of $\pi \tau \eta \sigma \sigma \omega$ and $\epsilon \kappa \pi \tau \eta \sigma \sigma \omega$. (Eur. Hec. 179).

1298, 1299. δν έγω μάλιστα μεν την σην Έρινον αἰτίαν εἶναι λέγω.

I still think that $\mu \acute{e}\nu$ opposes $\tau \grave{\eta}\nu$ $\sigma \grave{\eta}\nu$ 'E $\rho \iota \nu \grave{v}\nu$ to other efficient causes, which are not adduced. Jebb takes τ . σ . 'E. to mean 'the Fury who pursues thee'. This seems 'forced'. It is occasioned by Jebb's assumption that the notorious Curse of Oedipus is ignored in the present drama. On this, see below, note on 1375 f. Even if it were so, the 'Erinys' here spoken of might be merely the wrath resulting from the unnatural treatment which Polynices has confessed in 1265 f. and for which a father's Erinys might be expected to pursue a son. But I do not think that the poet has departed so far from the universal tradition. Cp. 1433, 1434.

1337. τον αὐτον δαίμον' έξειληφότες.

έξειληχότες is certainly a probable variant.

1348. $\tau \hat{\eta} \sigma \delta \epsilon \delta \eta \mu o \hat{v} \chi o \chi \theta o v \delta s$.

The arguments for $\delta\eta\mu\omega\hat{\nu}\chi\omega$ (L pr.) and $\delta\eta\mu\omega\hat{\nu}\chi\omega$ s (L^c cett) are nearly balanced. But Jebb's note here (I quote from the 2nd edition 1889) is inconsistent with that on 458: 'But

below, 1087 γας . . . δαμούχοις = the Athenians, 1348 δημούχος χθονός = the King.'

1358, 1359. ὅτ' ἐν πόνφ ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.

Cp. Eur. fr. 196, έν ὅλβφ μὴ σαφεί βεβηκότες.

1361. ωσπερ αν ζω.

I still think that ωσπερ ἄν ξω= 'In whatever way I live' ('utcunque vivam' Herm.) is sufficiently supported by the analogy of δσπερ ἄν in Od. xvii. 586, οὖκ ἄφρων ὁ ξεῖνος, ὀῖεται, ὅσπερ ἄν εἴη, or, as Monro now reads, οὖκ ἄφρων ὁ ξεῖνος ὀῖεται, ἕς περ ἄν εἴη. The allusion to Polynices' remarks in 1256 ff. is quite in keeping with the context here.

1372, 1373. οὐ γὰρ ἔσθ' ὅπως πόλιν κείνην ἐρεῖ τις.

My explanation of these words—'there is one who never shall call her by the dear and honoured name of City'—is essentially the same with Hermann's: 'Quemadmodum si de patriâ sermo esset, nemo offenderetur, si scriptum videret οὖ γὰρ ἔσθ' ὅπως πάτραν | κείνην ἐρεῖ τις, ita, quum de civitate agitur, recte dictum est πόλιν, quae est civitas, cujus quis civis est.' So Creon uses the word in lines 837, 858 of this play, and in 1417 πόλιν=τὴν σὴν πόλιν, and a similar brachylogy occurs in Eur. Heracl. 202, πόλιν μὲν ἀρκεῖ. Polynices has spoken of defeating his brother, but not of overthrowing Thebes, as would be implied by πόλιν . . . ἐρείψεις. And although Antigone in pleading with him uses the phrase πάτραν κατασκάψαντι, she does so in order to remind him that the result of such a conflict must be disastrous either way.

1375. τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγῶ.

With reference to Jebb's view of this passage, I will only here repeat what I said in 1879: 'The curse thus solemnly recalled is the original curse of the old story, and not a mere incidental utterance like that in 421 f.' This does not seem to me at all undramatic.

1378, 1379. καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς τοιώδ' ἔφυτον' αἴδε γὰρ τάδ' οὐκ ἔδρων.

'καὶ μὴ 'ξατιμάζητον, sc. τοὺs φυτεύσανταs' (Jebb). This is the received interpretation, but, to my thinking it leaves the connexion of the following clause, $\epsilon i \ldots \epsilon \phi \nu \tau \sigma \nu$, rather obscure. Jebb takes ϵi as $= \mathring{\sigma} \tau \iota$ and makes the father's blindness the ground of the sons' contempt. But in this case the addition of $\tau \sigma \iota \iota \iota \iota \delta \varepsilon$ confuses the sense. The emphatic order of the words rather suggests 'seeing that ye, his offspring, behaved so cruelly to a father who was blind'. I take the clause thus understood to be the object of $\epsilon \xi \sigma \iota \iota \iota \iota \iota \delta \varepsilon \iota \iota$, where the compound has the force of $\epsilon \xi \sigma \iota \iota \iota \iota \iota \iota \iota$ in later Greek. When duly punished, they would no longer think lightly of their offences. $\epsilon \iota \iota \iota \iota \iota \iota \iota \iota$ is followed by an infinitive (i.e. an object clause) in Eur. H. F. 608, 609:

οὐκ ἀτιμάσω θεοὺς προσειπεῖν πρῶτα τοὺς κατὰ στέγας.

γαρ in 1379 means that the heinousness of the sons' misbehaviour is accentuated by the dutifulness of the daughters.

1382. Δίκη ξύνεδρος Ζηνὸς άρχαίοις νόμοις.

Jebb construes $Z\eta\nu$ òs with ξύνεδρος and explains ἀρχαίοις νόμοις as a 'causal dative'. I prefer to understand with Hermann: 'Pro Jove dixit $Z\eta\nu$ òs ἀρχαίοις νόμοις, quia sensus, qui verbis subest, eo redit ut dicat, si quidem Justitia incolumes servat Jovis antiquas leges. Viderat hoc Brunckius.'

1389, 1390. καὶ καλῶ τὸ Ταρτάρου στυγνὸν πατρῷον ἔρεβος, ὥς σ' ἀποικίση.

The darkness of Erebus obscures interpretation here. As often elsewhere, Hermann's note is especially helpful. He wrote as follows (ed. 1839): 'Puto hic dici: invoco invisam Tartari caliginem, quae patrem meum Laium tegit, ut te hinc abstrahat.' But the solemn words cannot simply mean that Polynices should be taken to the place of the dead: and, as Jebb rightly observes, any allusion to the manner of Laius' death would be out of place: 'It seems hardly the fit moment for Oed, to recall his own parricidal act.' I speak with diffidence, but I believe the imprecation to signify that Polynices shall not be 'gathered to his fathers'. The body of Laius had been brought home and laid in the royal burial-But 'a horror lived about' his tomb, not merely because he was slain by his son, but because by his unnatural crimes and by disobedience to Apollo, he had brought the anger of the Erinyes upon his race. Consequently, the darkness there beneath was not simply the darkness of death -the Erebus apostrophised by Ajax as his only light:the vault opened directly upon Tartarus, the hopeless prisonhouse (Eur. Hipp. 1290; cf. also Or. 1225, & δωμα ναίων νυκτὸς ὀρφναίας πάτερ). But even from thence, from his natural resting-place, Polynices is to be exiled. I therefore take ἀποικίζειν here to mean—not to take, but to send abroad, 'unto another home' (Eur. Hipp. 629), viz. (perhaps) the mound raised by Creon's followers over his mangled remains upon the open plain (Ant. 1203, 1204). Even the sepulchre of his sires, guilt-haunted as it is, rejects him. For ἀποικίση, cp. Eur. Hipp. 629, ο σπείρας . . . πατήρ . . . ἀπώκισ'.

1397, 1398. οἴτε ταῖς παρελθούσαις ὁδοῖς Ευνήδομαί σοι.

Jebb, with Wecklein, reads σου, but the combination of

datives is not more awkward than similar occurrences elsewhere, and the pause at the end of the line would lessen the harshness in delivery. Though an impersonal dative elsewhere follows $\sigma vv \dot{\eta} \delta o \mu \alpha \iota$, $\sigma o \iota$ is here more pointed.

1406. τὰ σκληρὰ πατρὸς κλύετε †τοῦδ' ἀρωμένου.

Jebb reads ταῦτ' for τοῦδ',—a probable correction, as I admitted in 1879, but not 'certain'.

1418. $\pi \hat{\omega}_{S} \gamma \hat{a} \rho \ a \hat{v} \theta \iota_{S} \ a \hat{v} \ \pi \acute{a} \lambda \iota_{V}$.

Jebb admits the possibility of the MS. reading, and I prefer to retain it.

1424. ὁρậς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει μαντεύμαθ'.

Jebb is perhaps right in treating ἐκφέρει as second person middle. Tyrwhitt's ἐκφέρει amounts to the same thing. But I still think that the reasoning in my note has some force, and the order of the words rather favours making τὰ . . . μαντεύματα the subject; cp. Trach. 824, ὁπότε τελεόμηνος ἐκφέροι | δωδέκατος ἄροτος for an equally rare use of ἐκφέρειν, and, for the construction, Her. v. 92 β , τὸ . . . χρηστήριον . . . φέρον τε ἐς τώντό . . .

1435. σφῷν δ' εὐοδοίη Ζεύς, τάδ' εἰ τελεῖτέ μοι θανόντ'.

Jebb reads $\sigma \phi \tilde{\omega}$ with Hermann (1839). The point is unimportant, and can hardly be determined by late usage. In any case $\epsilon \tilde{\omega} \delta \delta \delta \tilde{\omega} \eta$ is from $\epsilon \tilde{\omega} \delta \delta \delta \tilde{\omega} v$. $\tau \delta \tilde{\delta}' \epsilon \tilde{\iota} \tau \epsilon \lambda \epsilon \tilde{\iota} \tau \epsilon \tilde{\iota} \epsilon \tilde{\iota} t \epsilon \tilde{\iota} \epsilon \tilde{$

passage the order of the words in the MS. reading, with θανόντ' at the beginning of the line, and in epexegesis, is by far more natural and expressive. And a change from dative to accusative is not impossible (Aesch. Cho. 410).

1440. εὶς προὖπτον Αιδην.

Eur. *Ηίρρ*. 1366, προὖπτον ἐς Ἦλοην στείχω: Bacchyl. iii. 51, ὁ γὰρ προφανὴς θνα- | τοῖσιν ἔχθιστος φόνων.

1454. ὁρῷ ὁρῷ ταῦτ' ἀεὶ χρόνος, †ἐπεὶ μὲν ἔτερα.

In dealing with this corrupt passage Jebb accepts στρέφων for ἐπεὶ from Schneidewin, altering δέδια to δέδοικα in the antistrophe. I prefer to read *ἀφεὶς μὲν ἔτερα='letting some things go', i.e. no longer upholding them. This has the advantage of continuing the cretic or paeonic rhythm, instead of interrupting it with a diambus.

1463, 1464. ἴδε μάλα, μέγας ἐρείπεται κτύπος ἄφατος ὅδε διόβολος.

Jebb, transposing $\delta\delta\epsilon$ and otherwise changing the order reads:

μέγας, ίδε, μάλ' ὅδ' ἐρείπεται κτύπος ἄφατος διόβολος.

I prefer Hermann's method, of introducing a second $v \in a$ in the strophe. For (1) $\delta \in \mu \in \lambda = 1$ 0 again!' seems idiomatic—see my note, comparing also Her. i. 134, vii. 186: and (2) the dochmiac metre is thus sustained throughout.

1466. †οὐρανία γὰρ ἀστραπὴ φλέγει πάλιν.

Jebb defends the MS. οὐραντα (with synizesis). Bothe's οὐρανοῦ (from heaven) or Jebb's conj. οὐρανοῦ seems preferable.

1472. $\eta \kappa \epsilon \iota \tau \hat{\omega} \delta' \epsilon \pi' \dot{\alpha} \nu \delta \rho i$.

'The doom . . . advances to take him ' (Jebb). Perhaps rightly. Cp. Aesch. Prom. s. f. τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν . . . $\sigma \tau \epsilon i \chi \epsilon \iota$.

1478 f. The reading here depends on the antistrophe. Jebb's reading of 1491, 1492,

ὶὼ ὶὼ, παῖ, βᾶθι, βᾶθ', εἴτ' ἄκρα*περὶ γύαλ' ἐναλίφ

is hardly defensible in making $\beta \hat{a} \theta'$, $\epsilon \tilde{\iota} \tau'$ " $\check{a} \kappa \rho \check{a} = \mathring{a} \mu \phi \iota \sigma \tau \check{a} \tau \bar{a} \iota$ in a continuous series of dochmiac and paeonic rhythms. My revered teacher, Professor E. L. Lushington, in writing to me after the appearance of Jebb's edition, was still confident of his own emendation:—

1479, 1480. διαπρύσιος ὅτοβος: ἵλεως, δαῖμον, ἵλεως, εἴ τι γᾳ̂

1492, 1493. επιγύαλον εναλίφ Ποσειδανίφ θεῷ τυγχάνεις. •

The only changes are the Attic form $\tilde{\iota}\lambda\epsilon\omega s$, and the vocative with the omission of δ . Hermann had anticipated $\tilde{\epsilon}\pi\iota\gamma\hat{\nu}a\lambda o\nu$.

I have the same authority for retaining ἐναισίου (or ἐναισίο) δὲ συντύχοιμι in 1482. I do not think that the general aspiration is 'intolerably weak'.

1488. τί δ' ἄν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;

τὸ πιστὸν, 'the pledge' (Jebb). I do not think that 'pledge' answers fully to πιστόν here. Rather (1) 'What is the matter requiring mutual trust?' Oedipus is anxious that Theseus may find him able to speak connectedly and convincingly. Or possibly (2) 'Why wouldst thou have fixed in thy mind the condition which inspires confidence?'

1493. Ποσειδανίφ θεφ.

For the MS. reading Ποσειδαωνίω, cp. Bacchylides v. 70, Πορθαονίδα, on which Kenyon observes: 'Scanned as a quadrisyllable, āo coalescing by synizesis into one long syllable.'

1501. σαφής μέν αὐτῶν.

I do not think ἀστῶν for αὐτῶν a 'certain correction'. The Coloniates are not ἀστοί,—only δημόται.

1510. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίφ;

Jebb is perhaps right in rejecting 'On what sign of thine end dost thou rely?' But his own reading, 'What sign holds thee in suspense?' also introduces an alien thought. The verb elsewhere simply indicates the situation in which a person finds himself. 'What present circumstance affecting thee is a signal of impending doom?'

1521. οδ με χρη θανείν.

The place described in 1590 is not (as Jebb says) that where Oedipus died, but only where he was last seen, except by Theseus (1648 f.).

1524, 1525. πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῆ.

γειτονῶν. It is the neighbourhood of the tomb which gives security to Athens. The Thebans are not γείτονες to the Athenians: and if the genitives are joined, γειτόνων (sic) is an unnecessary addition to ἐπακτοῦ.

1536. Θεοί γὰρ εδ μὲν, όψὲ δ' εἰσορῶσ'.

Jebb's remark, that the order of words lays the stress on

 $\delta\psi\dot{\epsilon}$, is probably right, and justifies his view of the relation of this verse to the preceding. The wicked are emboldened by the apparent long-suffering of the Gods.

1541. μηδ' ἔτ' ἐντρεπώμεθα.

I believe that Jebb is right in his defence of $\epsilon \nu \tau \rho \epsilon \pi \omega \mu \epsilon \theta a$, and that the idea of the verb is that of persons who, instead of 'facing the music', turn to look at one another.

1555. μέμνησθέ μου θανόντος.

I still rather prefer Elmsley's $\mu \epsilon \mu \nu \hat{y} \sigma \theta \epsilon$.

I should now read as above to correspond with 1572, ἀδάματον φύλακα παρ' "Αιδα ὧ Δ ⊃ ὧ ∠ −

1562. ξένον *ἄρ' εὖ *κατανύσαι.

I still read as above—but doubtfully, and in 1573, λόγος *ἐσαιὲν ἀνέχει.

1565, 1566. πολλῶν γὰρ ἄν καὶ μάταν πημάτων ἱκνουμένων.

I believe that the MS. text here is sound: $\kappa a \lambda$ not= 'and' but='even'. The participle takes the place of an hypothetical clause,— ϵi καλ πολλὰ πήματα $i \kappa \nu \epsilon i \tau \sigma \nu$, 'Although many miseries came with no relief'. In ordinary lives suffering is followed by joy (Trach. 129), but it has not been so in the life of Oedipus. Hence $\mu \dot{\alpha} \tau a \nu =$ 'without consequent happiness'. The other meaning, 'without cause', is also possible, i.e. 'undeservedly'. But I prefer the former. The imperfect participle is sufficiently supported by the instances given in Goodwin's Moods and Tenses, § 140.

1567. πάλιν σε δαίμων δίκαιος αὔξοι.

I see no reason for objecting to σε as explained by the Scholiast: ἀποστρέφει τον λόγον πρὸς τὸν Οἰδίπουν.

1570. φασὶ πολυξέστοις.

Jebb's reading *ταίσι πολυξένοις is extremely plausible: but (1) φασὶ, expanded in what follows—λόγος αἰὲν ἀνέχει, is not alien from the manner of Sophocles (*Phil.* 706-711; *El.* 1384-1397); and (2) long syllables in the place of short ones are so frequent in this antistrophe, indicating a retarded rhythm (ἀνικάτου, ἄντρων, βῆναι) that πολυξέστοις need not be condemned as unmetrical, while, as regards the meaning, a graphic or pictorial epithet suits better with the image of Cerberus than the more commonplace notion of the innumerable dead. The 'iron gates' (II. viii. 15), are kept in good repair.

1574. ὄν, ὧ Γᾶς παῖ καὶ Ταρτάρου,

 $\tau \delta \nu$ is certainly euphonic; but there is a distinct pause after $d\nu \epsilon \chi \epsilon \iota$ (or $\epsilon \chi \epsilon \iota$) which may excuse $\delta \nu$.

The 'son of Earth and Tartarus' is surely Death, as in Jebb's note (2nd edition), and not Cerberus, as implied in his note on Bacchyl. v. 62.

1575. κατεύχομαι έν καθαρῷ βῆναι.

I believe ἐν καθαρῷ βῆναι=' to leave a clear path' to be an oxymoron not beyond the Sophoclean limit. It is equivalent to μὴ ἐμποδὼν βῆναι.

1584. ώς λελοίπότακείνον τὸν ἀεὶ βίοτον ἐξεπίστασο.

I still hold to the 'heretical' view that $\tau \delta v$ dei here and infr. 1701 is an elliptical expression, rendered tolerable by vernacular use, for eis $\tau \delta v$ dei $\chi \rho \delta v \delta v$. See note on El. 1075.

1591. χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον.

I take $\beta \acute{a}\theta \rho o \iota \sigma \iota$ not of 'steps' real or imaginary, but of the deep *foundations* of the steep-down threshold. See Introd. to this play, *supra* p. 234.

Cp. Eur. Phoen. 1131, 1132.

ὅλην πόλιν Φέρων μοχλοῖσιν ἐξανασπάσας βάθρων.

Rhes. 287, 288.

οΐ κατ' Ἰδαῖον λέπας οἰκοῦμεν αὐτόρριζον έστίαν χθονός.

1593. κοίλου πέλας κρατήρος.

The same double occurs here as supr. 158 f., whether the $\kappa \rho \alpha \tau \dot{\eta} \rho$ was a real bowl, or a natural hollow in the rock.

1595. τοῦ τε Θορικίου πέτρου.

The significance of the Thorician stone is, of course, open to conjecture.

1604. έπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν.

Jebb suggests $\tilde{\epsilon}\rho\omega\tau$ os, but wisely retains $\delta\rho\tilde{\omega}\nu\tau$ os in his text. The absence of the article may be accounted for, if we render 'he was pleased with all (his requirements) being in act'. Just as in $\tilde{a}\rho\gamma\tilde{o}r$ (1605) an attribute of the doer is transferred to the deed (cp. $\tau\tilde{o}$ γ $\tilde{a}\kappa\sigma v$ $\pi\rho\tilde{a}\mu\alpha$, 977), so the active participle takes the place of the passive. This is bold, but not too bold, I think.

1608. οὐδ' ἀνίεσαν στέρνων ἀραγμοὺς.

Cp. also Eur. I. T. 318, οὐκ ἀνίεμεν πέτροις | βάλλοντες.

1632. δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις.

πίστιν ἀρχαίαν: Jebb reads ὁρκίαν with Pappageorg, and while agreeing with Bellermann that my version of ἀρχαίαν, 'that time-honoured pledge', is the only sound one, adds, 'But in such a context we surely want something more than so general an epithet.' I hold, on the contrary, that any more particularising epithet would weaken the natural force of χερὸς σῆς πίστιν. Theseus is to pledge his word to the maidens to satisfy Oedipus. It would be superfluous for him to tender an oath to them. Cp. Phil. 813, Eur. Med. 21, 22.

1649, 1650. τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι ἄνακτα δ' . . .

Cp. also Eur. Alc. 300-2 (ed. Murray).

αἰτήσομαι γάρ σ'—ἀξίαν μὲν οῦποτε' δίκαια δ'.

1662. εύνουν διαστάν γης άλύπητον βάθρον.

ἀλύπητον certainly *implies* that Oedipus had a painless end. But the order of the words suggests that grammatically it is not a secondary predicate, but a general epithet.

1673, 1674. ῷτινι τὸν πολὺν ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν.

For the dative cp. also Eur. Iph. A. 1339, $\hat{\psi}$ $\sigma \hat{v}$ $\delta \hat{\epsilon} \hat{v} \rho'$ $\hat{\epsilon} \lambda \hat{\eta} \lambda v \theta u s$, and, for the form $\hat{\psi} \tau \iota v \iota$, Bacchyl. v. 50:

οι δια το καλών επορεν . . .

Andoc. 2. § 10, γνους τὰς έμαντοῦ συμφοράς, ῷτινι . . .

1677. *ἔξεστιν μεν εἰκάσαι, φίλοι.

I maintain this reading, and greatly prefer to interpret, 'you can guess'. She naturally shrinks from a direct reply, and leaves it to the Chorus to infer the fact from seeing the maidens return alone.

1678. ὡς μάλιστ' ἄν εἰ πόθω λάβοις.

If the MS. reading is 'intolerable', ϵi is easily changed to $\epsilon \nu$, as Jebb does, according to Canter's conj. approved by Hermann. I will only make two remarks on Jebb's note:—
(1) No one, so far as I am aware, ever construed '&s $\mu \hat{\alpha} \lambda \iota \sigma \tau$ ' $\mathring{\alpha} \nu \pi \acute{\alpha} \theta \varphi \lambda \acute{\alpha} \beta \iota \iota \iota$, $\epsilon i (\lambda \acute{\alpha} \beta \iota \iota \iota)$ '. Hermann's rendering is '&s $\mu \acute{\alpha} \lambda \iota \sigma \tau$ ' $\mathring{\alpha} \nu (\beta \alpha \iota \eta \iota)$'s scilicet vel $\lambda \acute{\alpha} \beta \iota \iota \iota$), $\epsilon i \pi \acute{\alpha} \theta \varphi \lambda \acute{\alpha} \beta \iota \iota \iota$. obtit, quo modo maxime mortem accipias, si exoptatam accipias':— mine was, 'As you would above all choose the mode of your departure, if you could choose by longing' (&s $\mu \acute{\alpha} \lambda \iota \iota \sigma \tau$ ' $\mathring{\alpha} \nu \lambda \acute{\alpha} \beta \iota \iota \iota$ $\mathring{\alpha} \iota \iota \sigma \iota \iota$) $\mathring{\alpha} \iota \iota \iota$ $\mathring{\alpha} \iota \iota$ $\mathring{\alpha} \iota \iota$ 0 $\mathring{\alpha} \iota$ 0 \mathring

1682. ἐν ἀφανεῖ τινι μόρω *φερόμεναι.

Hermann's ϕ ερόμεναι seems to me more imaginative, as well as nearer to the MSS., than ϕ ερόμενον. For the use of the middle, cp. Aj. 647 (χρόνος) ϕ ύει τ' ἄδηλα καὶ ϕ ανέντα κρύπτεται.

1694. τὸ φέρον ἐκ θεοῦ καλῶς*μηδὲν ἄγαν *φλέγεσθον.

Emendation, here and *infra* 1715 f., is rendered more doubtful by a haunting uncertainty, like that which troubled us in the parodos, 182 f.—whether the $\kappa o \mu \mu \dot{o}$ s was intended

to be antistrophic throughout. I do not think that Wecklein's method, adopted by Jebb, is any better than that of Hermann, and Dindorf—τὸ φέρον ἐκ θεοῦ καλῶs, etc., which harmonises better with the sequel (οὕ τοι κατάμεμπτ' ἔβησαν).

1697. πόθος «τοι» καὶ κακῶν ἄρ' ἦν τις.

Hartung's insertion of $\tau \circ \iota$ after $\pi \circ \theta \circ s$ is probable.

1698. καὶ γὰρ ὁ μηδαμὰ δὴ φίλον «ἦν» φίλον.

Jebb is also right in adopting Brunck's substitution of φίλον ἦν for τὸ φίλον. Cp. Bacchyl. iii. 47, τὰ πρόσθε δ' ἐχθρὰ φίλα· θανεῖν γλύκιστον.

1702. οὐδὲ γέρων ἀφίλητος ἐμοί ποτε.

Good reasons are given for suspecting $\gamma' \epsilon \rho \omega \nu$, but the correction seems extremely uncertain. Nor does $\gamma' \epsilon \rho \omega \nu$ seem after all impossible, if we compare the $\gamma \hat{\eta} \rho \alpha s \ \mathring{a} \phi \iota \lambda \delta \nu$ of the Chorus in 1237.

1704. ΧΟ. ἔπραξεν; ΑΝ. *έξέπραξεν οδον ήθελεν.

'The first $\xi \pi \rho \alpha \dot{\xi} \epsilon \nu$ is itself an argument for the second' (Jebb). Hardly, when it is considered how often a phrase is thus varied in repetition.

1712. ὅμοι, γᾶς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ' ἔρημος ἔθανες δδέ μοι.

This emendation, which Jebb accepts from Wecklein, is probably right, although Hermann's view of the passage was attractive.

1715. ὧ τάλαινα, τίς ἄρα με πότμος . . .

As the interpolation comes from the misplacing of a line (1735) I do not see why $\alpha \vartheta \theta \iota s$ $\delta \delta \vartheta$ should be retained.

1718, 1719. *ἐπαμμένει σέ τ', ὧ φίλα, *τὰς πατρὸς ὧδ' ἐρήμας;

Hermann's ἐπαμμένει for ἐπιμένει, and the addition of τὰs before πατρόs, should probably be adopted with Jebb.

1734, 1736. ποί δητ' ... αἰωνα τλάμον' ἕξω;

Again I see no reason for altering the *pregnant* $\pi \circ \hat{i}$; to $\pi \circ \hat{v}$:

1734-1750. Jebb's suggestion that the lines here given to Antigone were given by the poet to Ismene, but transferred because of the difficulty of the fourth actor, is extremely ingenious and worth considering.

1741. $\tau i \delta \hat{\eta} \theta' \dot{\upsilon} \pi \epsilon \rho \nu o \epsilon \hat{\iota} s;$

Graser's correction, $\delta \pi \epsilon \rho \nu o \epsilon \hat{i} s$ for $\delta \pi \epsilon \rho \nu o \epsilon \hat{i} s$, though approved by Hermann, is surely rather flat. Of other emendations, if $\delta \pi \epsilon \rho \nu o \epsilon \hat{i} s$ must be rejected, $\delta \pi \epsilon \rho \pi o \nu \epsilon \hat{i} s$ appears the best.

1751. παύετε θρηνον.

So Jebb, rightly, from L2 etc.

1751, 1752. ἐν οἷς γὰρ χάρις ἡ χθονία ξύν' ἀπόκειται πενθεῖν οὐ χρή.

Reading ξύν' ἀπόκειται with Jebb and Reisig, I still

prefer to take ols as masculine;—ἐν οls=ἐν τούτοις ἐν οls:—
'It is wrong to mourn amongst those with whom the kindness of the dead is treasured as a public benefit.'
Cp. 1518, 1519:

α σοι γήρως άλυπα τηθε κείσεται πόλει.

Oedipus is now a blessed shade, and his favour is identified with that of the powers below. Cp. Aesch. Cho. 476, $\mu\dot{\alpha}\kappa\alpha\rho\epsilon$ $\chi\theta\dot{\delta}\nu\iota\omega$, Pind. Pyth. v. 136, $\chi\theta\dot{\omega}\dot{\alpha}\phi\rho\epsilon\dot{\nu}\dot{\alpha}$. This is said as Theseus and his train are seen approaching.

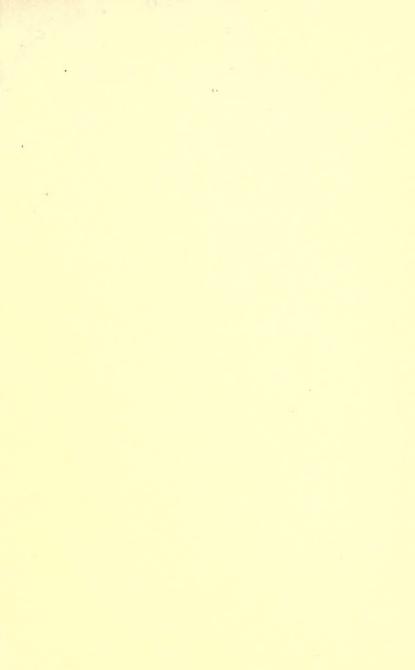
1758. ἀλλ' οὐ θεμιτὸν κεῖσ' <ἐστὶ> μολεῖν.

While agreeing that such a paroemiac as $d\lambda\lambda'$ or $\theta \epsilon \mu \iota \tau \delta \nu$ $\kappa \epsilon \ell \sigma \epsilon \mu o \lambda \epsilon \ell \nu$ (MS.) is unlikely, I prefer to complete the dimeter by the simple insertion of $\ell \sigma \tau \ell$.

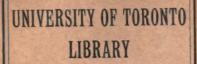
1773. δράσω καὶ τάδε, καὶ πάνθ' * ὁπόσ' αν.

I now agree in preferring ὁπόσ' αν to ὅσα γ' αν.









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